

THE DESCRIPTION
And Confutation of mysticall
ANTICHRIST the *Familist*,

Who in a mystery, as God, sitteth in the Temple of
God, shewing himself that he is God.

CHAP. I.

48306

What Christ is unto, and in the heart of a Christian.

QNe of the greatest troubles that ever befell
many of Gods people, I appeal to their sever-
all experiences, is, those fiery darts, which
the Devil by *Antichrist*, doth continually cast
at them; and it must needs be a trouble, yea
a wounding trouble, to those that have ever in truth tasted
of the goodnesse of God in our Lord Jesus, and that for these
Reasons.

First, because the trials are fiery; Take a flash of fire, and
cast it suddenly in a mans face in a dark night, and it will
cause a sudden astonishment to ceaze upon him: these *Anti-
christian* darts, in private meditations are many times cast
in the face of a Saint, which doth prove worse then a sud-
den flash of fire in the night, causing him to be taken with a
deeper amazement, in such a manner, that he scarce knows
either where he is, or what he is. First, he knows not where
he is, whether in heaven, or hell; in the light, or in darknes.
Suppose a man were to go a journey for his life, in such a
way wherein he never was before, and in his way lies many
crosse wayes, so that he knows not which to turn to, he
must needs be but in a poore condition, except he have a

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person with him to direct him, that knows all wayes, and a principle in him to understand a direction. A Christians way is very difficult, and troublesome, especially in such a case as this, when his desire is to enjoy n.ott sweet and constant communion with God, which he esteems and values above his life; but for the inoyment and continuance of this, he knows not which way to take too, or persevere in; seeing many wayes before him, he must needs hang down his head like a bulrull, untill he meet with the Spirit of the Lord Jesus, that knows all wayes without him, and within him also, and is both able and willing to give him knowledge and understanding, which way to take to, when he is at such a stand, or in such an amazement as this is, although he was never with his dear Saviour, so far in his way before. Now for thy consolation, consider three things. First, Christ is a Christians guide, a Christians comfort, a Christians companion.

First, Christ, who is a Christians way, is a Christians guide also. *Joh. 14. 18. Chap. 17. 20.* Thou canst not have a better guide then Jesus Christ is; he knows all mysteries and secrets, all the close clied wayes of *Antichrist*, with all the multitudes and numberlesse numbers of them, although they lie never so secretly in the bewels of darknes yet they are all naked and open before him. *Joh. 21. 17. Rom. 9. 5. Joh. 1. 50. Matih. 12. 25.* And this must needs be so for these Reasons. First, Jesus Christ was before all things, *Joh. 8. 58.* Secondly, Jesus Christ is above all things, *Col. 2. 9. Joh. 3. 31.* Lastly, Jesus Christ is the principall Governor and manager of all things, *1 Cor. 15. 52. Psal. 110. 1. Hebr. 1. 3. Joh. 21. 22.* If thou halt Christ to be thy guide, thou mayest without fear encounter with the whole world. *David* could do more with a sling and a stone, then the whole Army of *Israel* could, because God was his guide, and did guide the stone also that went out of his hand. Though many *Antichristian G liab*s come against thee, boasting of their strength, taking it disdainfully that such a one as thou art should offer to come against them, supposing to make but a shrimp of thee, and thy imaginary God and Saviour, as they call it.

Of myſſicall Antichriſt the Familiſer.

it; yet aſſure thy ſelf thou ſhalt as certainly conquer, *Rom.* 8. 37. as ever *David* did; *Antichriſt* cannot well be more ſurer of victory then *Goliath* was; but he was, and ſo ſhall they alſo be deſtroyed by the power of God, which is in Jeſus Chriſt.

Secondly, Jeſus Chriſt is a Chriſtians comfort too, *Joh.* 16. 33. Chap. 14. 27. although thy way be troubleſome in this and many other reſpects, an evil heart and ſpirit within thee, many able ſubtle *Antichriſts* without thee, the Devil in a black ſhape ſaith, that this viſible world, and the externall things thereof, is thy onely comfort; in a bright or *Antichriſtian* ſhape he ſaith, that religion muſt needs be thy onely comfort, he hath preſented many Religions to thee, but to thy ſpirit being made ſpiritually, none of them will pleaſe thee; this is the laſt, the greateſt and brighteſt Religion that he hath to ſhew thee, and that which of all his ſhapes, appearances, or Religions, is the moſt likeſt unto God; this is the greateſt kingdom, the higheſt heaven, and glory, the lovelieſt, and ſweeteſt ſhape or form that poſſibly he can deviſe, or imagine to cheat thee withall: if thou knoweſt him, or art able to hold faſt thy comfort the Lord Jeſus, thou haſt quite diſheartned him, and foiled him for ever; God will manifeſt himſelf unto thee, and in that ſight will ſhew thee all things. *Joh.* 12. 45, 46. and 17. 24. Chap. 14. 21. He will ſhew thee what the devil is in all forms, he will acquaint thee with his appearance in darkneſſe, then when he leaves off that ſhape, and transforms himſelf ſeemingly in to a glorious Angels likeneſſe; the Lord will ſhew thee that it is the ſame devil, though in another appearance, he will manifeſt him to thee, as he cunningly under this notion dwels in *Antichriſt*, and as he ſecretly lodges in thy own ſpirit: conſider of the love of God to thee, in reſpect of theſe reall laſting conſolations; let the devil ſpeak in never ſo many languages and forms, yet that power by which he was created will uphold and reſreſh thy languishing ſpirit.

O man, whoſoever thou art, whoſe ſpirit the Lord hath kept, from being overwhelmed by the powers of *Antichriſt*

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christ, I pray thee further to consider of the love of God, in two respects ; in its greatnesse, in its goodnesse. First, consider of Gods love in reference to its greatnesse, the personal glory of the Lord Jesus, is the exceeding greatnesse of Gods love. The second thing is, that the person or glory of Christ, is the exceeding goodnesse of Gods love, the infinite and unspeakable glory of Christ is, his heavenly being in the blessed Trinity : where can you see a greater manifestation of Gods greatnesse, then to look upon the Divine and Humane nature, both meeting in the person of our Saviour. *1 Job. 1. v. 14. Math. 1. 16. 1 Pet. 1. 17. Math. 17. 5. Luk. 3. 23. 1 Tim. 3. 21.* Again, where can you see a greater discovery of Gods love in the goodnesse thereof, then by seeing that Jesus in whom the fulnesse of God dwelleth, *Col. 1. 17. and 2. 4.* this is a Christians revivall in the saddest and weakest condition.

Thirdly, Jesus Christ will be thy companion also, he will not leave thee upon any terms, though thou art filthy and unworthy of him, and wouldest often forsake him if he did not keep thee. *Math. 28. 20. J. b. 14. 16. Rom. 7. 18.*

Suppose a thousand men were travelling in a wilderness, and they should see so many wilde beasts coming to devour them; suppose that the third part of them should consult and conclude, to take some course for to avoid this danger, but the other that out of some fuller knowledge of a certain way, which they all take not, leave their company, and refuses all their virgin forcing Reasons and Arguments; yet it would be a great temptation and provocation to them, to draw them away from that way of safety, which by their knowledge was so seated in them. Many men are professors of the Gospel, in this world which is a wilderness to a Saint, and in their professing or travelling together, do meet with many enemies devouring and destroying at once according to their power all that is before them: A Christian sees many Councils held, and many persons conclude, some to worship God in this way, some in that, he knows and apprehends by the teachings of the Spirit, that most, if not all of these wayes are destructive,

dangerous, and enenecus; this ſight ſaddens a Chriſtian, that moſt of his friends and acquaintance ſhould leave him alone as it were ſingle in judgement: yet not alone, for the bleſſed Trinity is with him, God is in Chriſt, the Spirit is in both, and Chriſt is in a Chriſtian. Now were it not for this glorious company, how ſad, lowe, and miſerable would his condition be! it would go worſe with him if he were left and ſtript of all, as ſometimes for a time many precious Chriſtians are, then with a thouſand others; and why, becauſe he hath in truth, ſeen, known, and injoyed communion with God in the Spirit; and now to be left, and forſaken is worſe, and more dreadfull to him, then to them who never had a true ſight and injoyment of Chriſt at all. Suppose a Kings Son that is born to be an heir to Crowns and Kingdoms, ſhould come to be a begger, beggery would be more tedious to him being a Prince, and ſuch an Heir, then to him who hath been ſo from his cradle. Let all men ſay what they will or can of God, with never ſuch eloquent glorious phraſes and expreſſions, yet if they once come to take away a Chriſtians Chriſt from him, then he knows what will follow: though many do come and tell him, that they can live ſweetly and quietly upon this conſideration, that God by aſſuming of humane nature, becomes al things in man, and man by being divine, by being deiſied, becomes all things in God, with ten thouſand times more, yet all this will not give ſatisfaction, to him there is no life or goodneſſe, no heaven neither of grace nor glory, but all things out of order in reſpect of him, if God in Jeſus Chriſt be not within him; his actions are kingly and royall, like an Ambaſſadour, whoſe buſineſſe is moſt of all with the King: So tis with a Chriſtian, all his work and ſpiritual employment in this world from the wombe to the grave, is with Jeſus Chriſt. I ſay again, tis with a particular crucified Jeſus; take him out of his Saviours company, and he is like a man that hath never a hand to work with; or if he have, there is no ſtrength in them, but goes about all things in a ſumbling, confuſed, diſtracted manner, not knowing where nor when to begin or make an end. A Chriſtian is

See the bock,
intituled,
Theologia
Germanica,
p. 52. l. 6.
See the
Bright Starr,
That there is
nothing in the
creature but in
the Creator.
pa. 77.

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not himself, nor in his right minde, when he is not in communion with Christ.

Now to come a little closer to the matter, which by way of confutation I desire to inform you of, which are as so many spears thrust thorow the heart of Christ and a Christian; the heart of Christ is the Spirit, the heart of a Christian is Christ, who is this Spirit. The method that I shall use is this.

First, I shall set down the errours, laying them open and naked to thy view.

Secondly, lay down the truth, by which I desire to proceed against them. Tis true, that one of them includes and contains them all, and whatsoever else they can devise to write or say. Yet for distinction, understanding, and profit, I shall divide this one great mystery into many distinct severall mysterious Doctrines.

CHAP. II.

Antichrist described, and confuted in his first Error, which is, that there is but one Spirit or life in all things both in heaven and earth, and that is absolutely and essentially God, and something concerning the coming of Christ in the flesh.

I Shall lay open this Errour to you thus: there is but one Spirit in the world, that is, there is but one Spirit or life, internall fire, heat or motion in all things whatsoever, without exception, in God, in good Angels, as we call them, in devils, as we term them, in all creatures, and in all the sons and daughters of men.

The confutation. I do not know any thing to the contrary, but that there is and may be seemingly, or for want of knowledge, some difference amongst them; but this I say, that he that holds not closely and firmly to this one ground and principle, cannot be an absolute able direct, but must needs be a neutrall Familist. The truth that I shall lay down is this; that this expression, thesis, or doctrine is an erroneous Antichristian blasphemy: whatsoever

ver is erroneous is Antichristian ; whatsoever is Antichristian in this sence concerning the essence or being of God, is blasphemy. Tis treason for any man but the King, to say that he is the King ; tis treason, rebellion, and blasphemy against God, for any man to say, that that which is created and finite, is the Infinite and Essentiall Godhead. I shall prove that to be an undeniable truth which I have to say to you concerning this first Errour, both by Scripture and Reasons, making it clearly manifest, that there are more spirits in the world then one, and that the life and being of man and all creatures is not the life and being of God.

1 *Joh. 4. 1. Dearly beloved, beleeve not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into the world.* Let us solidly and lovingly search out this mystery, and see what this spirituall and divine truth will afford us ; you may plainly see, that these words are an exhortation, a conclusion, and a Reason, all which he delivers with these two loving foregoing expressions, *Dearly beloved, the exhortation lies in these words. Beleeve not every spirit, but try the spirits whether they be of God.* the Reason lies in these words ; *For many false prophets are gone out into the world.* The conclusion is this ; that there are more spirits in the world then one : And it lies in these words, *spirits and prophets*, speaking in the plurall number. Then there is another implied, and that is this, that *every spirit is not of God*, ver. 2. and 3. It is impossible that one spirit should act in such a way of opposition, or contrariality, as these two spirits do which the Apostle gives a description of. The good Spirit which is of God, is known by this action, which is a reall confession and acknowledgement of the coming of Christ in the flesh : The other spirit is known by another contrary work, viz. to deny this Christ in his coming.

The last thing that I shall observe from these Scriptures, is this, What manner of Christ is this that the Apostle here speaks of, is it a particular body, a perfect man, which God created and assumed in the wombe of that Virgin that was for this end ordained, and set apart by God from eternity ; I mean that Virgin which was espoused or affianced to

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Joseph, whose name was *Mary*; or is it a universall Christ, as *Antichrist* calls him, that is, the flesh and blood of the whole world, to which this Scripture with many others is. applied, 1 *Tim.* 3. last: *Without controversie great is the mystery of godliness, viz: God manifested in the flesh, that is, God manifested in the flesh of all men, which flesh, outward form, body, or orgine, was created by one life, good or God which is eternall; and this good, God, or life eternall, in creating this man, did assume it, and by assuming or uniting it to himself, Godhead, or essence, doth make out a discovery and manifestation of himself, to himself, in and by all creatures whatsoever.*

See the
Bright Star,
That it is
chiefly re-
markable, to
find Christ in
his passion in
us, that he be considered and beheld as crucified in us. pag. 205. li. 4. 17. That if we deal with the passion of Christ in himself it must be imaginary, but if we look upon it as it is in our selves, it is not then to be imagined, but beheld, just such as we feel in our selves really. p. 211. l. 17, 18.

The first I acknowledge to be the truth, and of Christ; the second I prove to be false, and of *Antichrist*; one Scripture hath dependance upon another, like a golden chain, break one link, and you break all; deny one truth, and you deny all. Compare one spirituall truth with another, and that is the onely way by the Spirit, to finde out the spirituality of all truth. These Scriptures that I am now treating or speaking of, are sufficient witnesses to justifie or bear me out in all these inferences or conclusions that I have drawn from them. But besides these, I shall produce many others to confirm this truth, which is so plain, that the devil and *Antichrist* in all their appearances cannot deny, I mean in such a manner, so as to take away the essence and being of it out of the world, I mean a new creation, the heart of a true believer.

The other Scriptures are these, *Luke* 27. 28. so onward to the 55. I pray you read this History in love to the Lord Jesus, without any selfish by-respect either to your selves, or to any person in this world; if any will deny a particular crucified Jesus, he must race and blot out all these with many other Scriptures, concerning this: *Isa.* 7. 14. *Dan.* 7.

14. 27. *Micha* 4. 7. *Isa.* 30. 18. the 41. 8. the 54. 5. *Jer.* 31. 3. 20. *Gen.* 17. 19. *Psal.* 132. 11. *Luke* 1. last. *Matth.* 28. 5, 6. *Joh.* 20. 19. 25. 29. 1 *Cor.* 15. 3, 4, 5, 6, 7, 8. *Isa.* 53. 5. 1 *Pet.* 2. 24. *Ait.* 9. 4. *Matth.* 8. 17. *Jona.* 2. 1. *Matth.* 11. from the first to the 6. *Isa.* 61. 1. *Matth.* 3. 3. the whole Chapter. *Isa.* 40. 3. The Lord is pleased to lay this truth upon a sure foundation, in all which he doth confirm his word and promise; and also discovereth his love and glory for the comfort and salvation of the world, the Godhead united the humanity to the second person in the Trinity, the Lord Jesus, and now in that nature he is *Emanuel*, God with us: *Isa.* 7. 14. for he in no sort took on him the nature of Angels, but he took upon him the seed of *Abraham*: *Hebr.* 2. 16. This is a reall truth, all the *Antichrists* in the world cannot nullifie or make it of none effect, that Jesus Christ is a particular man, in which nature he suffered, and in which he is also glorified. *Phil.* 2. 6, 7, 8, 9, 10, 11. *Heb.* 5. 7, 8. And the Apostle saith, that *there is but one Mediator between God and man, which is the man Christ Jesus*. The Reasons or Arguments are of two sorts: the first sort is to prove, that there are more spirits in the world then one. Secondly, that the life and being of God, is not every thing, and that every thing is not the life, essence, and being of God. The other sort of Reasons is to prove, that Jesus Christ is come in the flesh. Secondly, that this Jesus, is a particular Saviour, such a one as had, and still hath a particular soul and body, that was created in the wombe of the Virgin, for the falling and rising of many in Israel. Now the first Argument for the confutation of this first error, *viz.* that the life of man and all creatures is God, which is one Spirit, besides whom there is no other, is this.

First, whatsoever is the Godhead or essence, the name of that is uncommunicable, thy name alone is *Jehovah*, saith the Prophet, *Psal.* 83. 18. *I am that I am*, all in all, *Exod.* 3. 14. 1 *Cor.* 15. But the name of man in reference to his Spirit is not uncommunicable, therefore the life of man or all creatures is not God. I will speak a little of the Name of God under this threefold consideration. First, the Name of God is such an infinite glory, that it cannot be attributed, or

communicated to any creature either in heaven or earth, an Angel is not Jehovah, the spirit of a man is not the Name of God; Jesus Christ in reference to his conception and creation, is not this God, or Name Jehovah. Secondly, the Name of God is, *I am that I am, all in all*, but no creature is *I am*: The word signifies, all that God is in himself, in his attributes, in all creatures, it discovers his eternity, immutability, blessedness, and perfection. Thirdly, the Name of God is *All in all*, all in all things, all before all things, all above all things, all besides all things: but I will speak more of this anon, for the present I desire to proceed.

The second is this, whatsoever is the Godhead or essence is also the blessed Trinity; for the Godhead is the Father, Son, and holy Ghost, and the Father, Son, and holy Ghost is one and the same God. 1 *Joh* 5. 7. *Joh* 14. 9, 10, 11. But the life and spirit of man and all creatures is not the blessed Trinity. *Ergo*, the life of all creatures is not God. The *mijr* Proposition is clear, the assumption also is undeniable. Yet I shall open and enlarge this Argument, by these three particulars. The Godhead is the Father, God is a Father in three respects. First, he is the Father of Christ, *Ephes* 1. 3. 1 *Pet* 1. 3. Secondly, God is the Father of a Christian. 1 *Cor* 1. 3. Chap. 10. 17. Thirdly, God is a Father to all creatures both in heaven and earth. 1 *Cor* 8. 6. *Ephes* 3. 15. The spirit of man is not the Father of Christ, of a Christian, and of all creatures: therefore not God. 'Tis true, many men care not what they say, although never so blasphemous, and will stand to avouch whatsoever they think or apprehend, to be truth, and of God, though never so false. And why, but because they conceive it to be so, and therefore it cannot be otherwise. It is not mens right apprehensions of truth that gives being to it, but it doth give being to all things.

Secondly, the Godhead is the Son also, yet so as that he is the Father too: this is that very God, and that eternall life, 1 *Joh* 5. 20. there is no other God, or eternall life. Besides the Godhead of our blessed Saviour the person of Christ was begotten, but the Godhead of our Lord Jesus is

not onely the Word begotten, but the Father begetting, and the blessed Spirit which in its person proceeds from the Father and the Son. Thirdly, the holy Spirit in its Godhead, is, not onely the third person in the Trinity, but every person, *Joh. 4. 24.* The three persons in the Trinity, are all one God, which is a Spirit; the spirit of man, in man is not the person, nor Godhead, neither of the Spirit, or our Lord Jesus.

The third Argument is this: God is immutable, eternall, al sufficient, and infinite: but the spirit and life of man and all creatures is not so, therefore is it not God. First, the spirit of man is not immutable or unchangeable, he is not alwayes of one minde, desiring, imbracing, loving, and exalting of one thing, but is flexible, to day for one thing, to morrow for another; now for Christ, and anon for Antichrist. Can any man deny this which we know to be true by our daily experiences. Secondly, no man is eternall, not so eternall as God is; he is the Father of eternity, *Isa.* without beginning, without end: *Revel.* the beginning and end of all things. Thirdly, no man is al sufficient for himself, for any weighty spirituall imployment, nor for any friend or creature to save or destroy, to help him in a trouble or out of trouble; many things, yea all things without the strength and assistance of God is impossible to him; to God all things are possible. Lastly, no man is infinite in power or wisdom, glory or mercy; man, instead of being infinite, is impotent, impudent.

Fourthly, whatsoever is God, hath infinite and eternall communion with God: but the life and Spirit of man, and all creatures is not infinite, and eternal in their communion with God; therefore the life and spirit of all creatures is not God.

Fifthly, whatsoever is the essence or Godhead, is also the whole discovery and manifestation of the minde of God in Jesus Christ, for God is his own discoverer: but the spirit of man is not able to reveal the whole minde of God in Jesus Christ concerning all things. *Ergo*, the life of man is not God.

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Sixthly, whatsoever is God is without measure, partakers of the divine nature of God, for it is the Nature it self: but all creatures without measure are not partakers of the Divine nature of God. *Ergo*, all the creatures are not God.

Now to prove the other truth concerning Jesus Christ, in respect of his coming in the flesh, it shall be when I shall come to handle such matter, as that I shall have an opportunity to take it in in order. Therefore I desire to go on in the prosecution of what is in hand, it being a truth of a high concernment, that we are all bound and ingaged to inquire into.

The being, nature, and essence of the Almighty God, is such, that we may quickly and easily be mistaken in our highest and greatest meditations we may think that to be God, which in truth is not God; and think also that not to be God, which in truth is God. The true and reall knowledge of God is the foundation of all Christian Religion; if a man be not spiritually firm, and sound in this one main principle, he must needs be sandy in all; the true knowledge of God will bring a man to the knowledge of all things. *Job. 17. 3. Chap. 14. 7. 17.* The knowledge of God is that that makes us to embrace him, to love and exalt him above all, to worship and obey him in the spirit. *Job. 4. 24.* Suppose the King should give a rich Jewel to a poore childe, although it were worth many thousands, yet he would not look upon it or esteem of it any more then an ordinarie stone or trifle. What is the cause why the men of this world do slight and undervalue the glory and excellency of the Lord Jesus, and do exalt and embrace this present evill world, and the glory thereof, but because they never have seen him nor known him. *Job. 8. 19. Chap. 15. 21. 24.*

The seventh Reason to prove that the life and spirit of all things is not God, is this: God is above all things, but the spirit of man is not above all: *Ergo*, the spirit of man is not God. *Job. 3. 31.*

Again, eighthly, God is also the Creator, preserver, and governour of all things both in heaven and earth: *Gen. 1. 48. 7. 49, 50. Isa. 66. 1. Hebr. 1. 3. Psal. 104.* But the spirit of

of man in the higheſt reſpect cannot rule it ſelf, neither is ſe the Creator, preſerver, and governour of all things; therefore that ſpirit is not God.

Ninthly, that that is the Codhead or eſſence doth all things according to the good pleaſure of his will, and worketh all after the counſell of the ſame. *Act* 4. 28. *Exod.* 33. 19. *Rom.* 9. 16. *Act.* 2. 23. But it is impoſſible that ever this ſhould be done by man, and blaſphemy it is to attribute to him: *Ergo*, he is not God. This error is not onely againſt the Scriptures, but alſo againſt all Reaſon both Divine and Humane; pull down this pillar, and the foundation of this myſterie will quickly fall to the ground: this is the firſt and greateſt principle, if they forſake this, they can hold forth nothing either in preaching, diſputing, or writing, but what ſhall be ſo confuſed and intricate, that a man ſhall hardly know where they begin, what they ſpeak of, or where they will end. Thus much for the firſt Error. The ſecond in order by way of confutation is this.

CHAP. III.

Whether all things are the act of God, yea, or not. Whether every creature in all its actions, be acted and ruled by the Spirit of God: the truth is acknowledged, the error explicated and confuted.

I Have included this in the generall, in what I have ſaid before; I will now ſpeak of it in particular. Let us now ſee wherein this is a truth according to Scriptures, and then I ſet down the contrary Antichriſtian falſhood: I intreat you to conſider what I ſhall ſay, without miſtaking or miſapprehending of me, that none may juſtly ſay, that I go about to caſt out or confute many Antichriſts without me, by a greater and a ſubtiller Antichriſt within me: The truth is this.

Fiſt, God is the ſupream, chief, and onely Ruler of all things both in heaven and earth; all ſorts of creatures, whether angels, devils, or men, all creatures, all things

whatsoever without exception, are under his power and heavenly jurisdiction: No man, Angel, or devil can rule and dispose of himself according to his own will and pleasure, in any condition, work, or action whatsoever, contrary to Gods eternall will, counsell, and determination. *Jer. 10. 23. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.* The power by which all men doth turn and winde their hearts and hands to do all things is of God. *David saith, Once have I said it, yet twice, that power belongs to God.* And *St. Paul saith, Rom. 13. 1. that there is no power but of God. Matth. 28. 18.* our Saviour saith, that *all power is mine both in heaven and earth: Joh. 17. 2.* Secondly, the way in which man walketh, is not in himself, but in him that created him. *Act. 17. 28.* Every mans being, life, and motion, is in God. Secondly, there is nothing that can have a being in this world, which is absolutely against the will of God; if the devil had not been ordained from all eternity, for that condition into which he fell, then had he never fallen into it: *2 Pet. 2. 4. Job 4. 18.* they that were elected could never fall: *1 Tim. 6. 21.* Thirdly, there is nothing in the world whatsoever that is absolutely evil under all considerations, but in some respects is necessarily good, and must needs be; the greatest evil in the world is the sins of the world: now sin although it be the greatest evil, *Rom. 7. 13.* yet in some respects 'tis good and absolutely necessarie, and must needs be in the world; *Of him, to him, and thorrow him are all things, Rom. 11. 36.* that is, in reference to his eternall purpose, counsell, and determination. The devil as a devil is not of God; sin in reference to it self is not of God. *1 Joh. 2. 16.* for all that is in this world, as the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of this world. The sins of the whole world, are comprehended under these three aforementioned. *Joh. 8. 38.* I speak that which I have seen with my Father, ye do that which you have seen with your father: Ye are of your father the devil, his works ye will do: he hath been a murderer from the beginning, and abode not in the truth, because there was no truth in him: when he speaketh a lie he speaketh of his own, for he is a liar, and the father thereof.

verse the 44. Sin is not of the nature of God, it is exceeding blasphemy to speak it; sin is not of God, that is, in a respect to it self, as it is the will of man and the devil: but sin in respect of Gods purpose, ordaining it for such an end, to manifest and exalt his glory, in that respect it is good. Now all this is not the act and will of man, nor the devil: for the will and end of God in ordaining sin, in the being of it, and the will and end of the devil, and of man In acting of sin, are not one but directly contrary, and in this he is a devil, and man a sinner, and worthy to be condemned. I will give you two or three instances, and many Scriptures to prove this. *Matth. 6. 13. Exod. 9. 16. Isa. 6. 9. Job. 17. 12. Rom. 9. 33. Matth. 6.* How is this a truth that God leads into temptation, let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: *Jam. 1. 13.* Do we not know by experience, that we are intised and tempted to sin, by that secret lust and concupiscence which is in our own hearts, to commit all those sins against God, which continually we do delight in, this is not the act of God, but the act of the devil, and of our own spirits, the spirit that is within us lusteth to envie, and by nature we do that, that we have seen and learned of our father the devil, continually delighting in the lust of the flesh, in the lust of the eye, and in the pride of life, being inclined to all filthinesse both in flesh and in spirit: *Rom. 7. 18.* to Atheisme, *The fool hath said in his heart, that there is no God: God is not in all his thoughts;* or all his thoughts are, that there is no God. The spirit of this man cannot be God, neither is the motion of his spirit the act of God.

Are we not often tempted to Idolatry, many times apprehending God to be that which he is not, *1 Job. 5. last.* God doth not lead a man in to this: Is there not many men that worship the creatures more then the Creator? *Rom. 1. 25.* Is there not many that set up Images which are the works of mens hands, and bow down to that, *Dan. 3. All 17. 23.* this is not the act of God.

There be divers sorts of temptations, some that are good for men, and others that are hurtfull and destructive. It is

said, that God leads in to temptation, because he hath ordained it, and created him that is the principall Agent in it, for this one end, that the Saints might be led into it for their everlasting joy and peace: *Jam: 2. 1. My brethren count it exceeding joy when ye fall into divers temptations*: the devil is the principall Agent in some temptations, not in all, and not in any but in a way of subordination unto God; that, that the devil aymes at in all his temptations, is not according to the will of God, yet all that he doth is ordained: there is a great difference betwixt ordaining a thing in reference to its being, and the acting of the same thing when it hath a being.

The sins of the world are not committed by the Spirit of God, for then it would be unclean and unholy. Judge what a great blasphemy this is, for a man to lie, swear by God, to say, God dam me, refuse and destroy me; and then to say, that all things is the act of God. God hath made a promise, that *whoever sinneth against the holy Ghost, he shall never be forgiven*; because that men said that of Christ, that many speak now, viz. that *he had an unclean spirit*: God cannot lie, nor deny himself. *Tit. 1. 2. 1 Joh. 2. 27.*

Now why should the Saints rejoyce when they fall into temptation, should they rejoyce when they fall into sin, when they do break Gods Commandments, then they should rejoyce in that; that is their greatest grief and bondage, which makes them cry out, *O wretched man that I am*: *Rom. 7. 24.* Again, secondly, if men should rejoyce in sin, then they rejoyce in that which Christ by his death hath freed them from; this is a contradiction, and cannot stand: a Christian is ashamed of nothing but sin. *Gal. 5. 16. Rom. 13. 14.* Thirdly, if sin bring joy to them that are in union with Christ, then with all speed let all sins be committed, and let all kind of filthinesse be the continuall practise of a Christian, for he is to do whatsoever lies in his power for the furtherance of his joy.

Therefore it cannot be so as those do say, who cavill against the truth purposely to blot out the truth, and to make it appear unto all men, that it is nothing else but a

lie and a ſhadow, and is no reall ſubſtance of divine truth as we call it, but is a meer bauble.

I will ſumme up all temptations in theſe three, temptations by ſinning, by wounded conſcience, by all loſſes and perſecutions. Now let us in a word inquire what ſin is, whether it be a poſitive created ſubſtance, or a thing that is privative onely. *Answer.* Sin is nothing elſe but an evil work which is not conformable to the Law of God. We muſt know that ſin is not the reall ſubſtance, or being of any created thing whatſoever, neither of the devil, nor men; ſin hath its privative dwelling in the heart, but it is not the heart; it is not the created power of the devil, yet it is in the devil. Now that that makes the devil to be a devil, and to be ſo denominated, and man like unto him, is nothing elſe but a want of power; for this they want, and that is their miſerie, that is, they want power to obey the command of God, which is to beleve in Jeſus Chriſt, and to love one another. 1 *Joh.* 3. 23, 24. The devil hath the ſame power ſtill, that he had before his fall, but not the ſame degree; ſin is not the nature of the devil, for then it may be proved, that God created ſin, and is the Author thereof; but ſin is the corruption that is in the nature of the devil, and that is the reaſon why he is ſo, and is called ſo; for his name ſignifies not his ſubſtance or nature, for that is of God, it came from God, and was created, and then it was good as all things were when they were created. Compare *Gen.* 1. 31. with the 2. 3. but it ſignifies the work or action that he did, and that lamentable eſtate or condition which he is fallen into, by reaſon of that work of wickedneſſe and follie which he acted. *Joh.* 4. 18. Firſt, the devil was one of thoſe Angels that God created. Secondly, the devil was one of thoſe Angels that God charged with follie; both theſe are expreſt and implied in this Scripture: the name devil ſignifies that, by which his glorious nature was corrupted, and that condition of corruption and miſery, into which he is fallen; ſo that he cannot be no other then what he is, nor poſſibly do any other work then what he doth. The word Devil is not ſin, for God himſelf in the proceedings of

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his righteous Justice gave him such a name, as was according to his corrupted, fallen, condemned nature: sin altered the nature of the devil, not in being, but in his manner of being; he was a good Angel, and in happinesse and glory, before he had sinned: but now he is an unhappy evil being, he is still the same substance that he was, but he hath not the same manner of Subsisting, he is the same power that he was, but he hath not the same power that he had. Now I shall give you a further description of sin by these considerations. First, sin is contrary to the Attributes of God, I shall speak but of some of them: first, sin is contrary to the wisdom of God, the inventions of men is the wisdom of the world; *The wisdom of this world is foolishnesse with God: 1 Cor. 1.* The wisdom of God is pure, peaceable, gentle, and easie to be intreated: But sin, which is the wisdom of the world, is carnall, sensuall, earthly and devillish. The wisdom of God is that by which God himself knows how and in what way man might be redeemed, justified, and glorified; but sin brings death, shame, and everlasting ruine and destruction to men. *Rom. 7. Chapt. 2 and Chapt. 3. Jam. 3. 1. 16, 17.* so along; where the Apostle shews what miserie and eternall bondage sin hath brought upon the whole world; and how Christ by his death hath freed men from this eternall thralldom.

Secondly, sin is contrary to the power of God, the spirit doth make weak, poore, dying men, strong in the Lord, and in the power of his might: But sin is the cause why men are weak, and miserably poore, and it makes them to be in a continuall dying, heartlesse condition. The power of God is that that changes the heart, and makes a person conformable to the Image of Christ, translating him in to his kingdom. But sin makes a man conformable to it self, and so translates the whole world into the kingdom of the devil. *Ephes. 2. 1. 10, 11, 12, 13. Heb. 9. 14. Luke 1. 14. Ephes. 6. 10. Rom. 5.*

Thirdly, sin is contrary to the mercy of God; the mercy of God is sweet, and lovely: but sin is filthy and abominable; *God is love. 1 Joh. 4. 16.* But sin is hatred, and is at

enmity with God, it cannot be subject to his Law, *Rom. 8.* Christ died to reconcile the persons of men; but he never died to reconcile the sins of men. The sins of a Saint are as contrary to the mercy of God, as the sins of a reprobate are.

Fourthly, sin is contrary to the providence of God, that doth feed and nourish all creatures. *Psal. 104.* But sin is that that brings a universall famine upon the whole world. The power of God bears up all things, *Hebr. 1.* and the providence of God is that that orders all: but sin is a universall faintnesse, that dis tempers the world, and causeth all things to be out of order.

Fifthly, sin is contrary to the Justice of God, in it self, and in all the righteous proceedings of it, it is just, holy, pure, and heavenly: but sin is unjust, impure, and unholy. But I leave these to your meditations. Secondly, sin is contrary to the Name of God. Thirdly, sin is contrary to the nature of God, as it is in all Saints, and in all Angels too. Fourthly, sin is contrary to the being of God; God is a Spirit, and a spirituall substance: but sin is a meer vanity, and a spirituall wickednesse.

Last of all, sin is contrary to all the works of God; I name three of them; the work of Creation, Redemption, and Regeneration. First, sin is contrary to the work of God in the Creation; when God made all things, they were very good and beautifull: *Gen. 1.* but sin causeth all creatures to loose that goodnesse, beauty, and joy, that then all creatures had; and fills all full of sorrow, and evill, and makes all to be subject to vanity. *Gen. 3. Rom. 8.* Every creature suffers by the sin of man, it causeth all creatures to groan and travail in pain, waiting for deliverance. But then secondly, sin is contrary to the work of God in our Redemption. By reason of sin we are heirs of hell, children of wrath, and of the devil; torment eternall, torment unexpressable is the punishment due for sin; But Christ hath delivered us; he became sin for us; he took upon him the curse that was due to us, he satisfied his Fathers Justice, and made us who by nature were heirs of hell, and children of wrath, to be the children of God, and annexed co-heirs, together with

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himself of an immutab^le, immortall, incomprehensib^le glory. In the work of Redemption consider, first, that sin is contrary to the coming of Christ. Secondly, sin is contrary to the life of Christ. Thirdly, sin is contrary to the death of Christ. Fourthly, sin is contrary to the Resurrection. And lastly, to the intercession of our Lord and Saviour.

The last work that sin is contrary to, is, our Regeneration. First, sin is contrary to the Spirit. Secondly, it is contrary to the work of grace wrought in us by this Spirit; sin is contrary to all the graces and glorious vertues of the Spirit. First, sin is contrary to the faith of a Christian: secondly, to the hope of a Christian: thirdly, it is contrary to the love that a Christian hath to God: fourthly, sin is contrary to the grace of self-deniall: fifthly, contrary to the grace of Repentance in all the parts of it: last of all, sin is contrary to the grace of Mortification; it is as contrary to all these, to whatsoever God is in himself, to whatsoever he is in all creatures, by Creation, Redemption, and Regeneration, as light is unto darknesse: sin is not a n^oune substantiv^e, for if there were neither men nor devils, sin could not be; sin doth subsist in, and is a dependance upon men and devils, sin is not a substantiall being, but hath a being, and is upheld by these beings: the devil is sins originall, the first rise of it sprung out of his substance, and he is the greatest upholder thereof: the devil was a particular principallitie, Angel, or power before he fell, so he is still; for when the devil had sinned in heaven, if God should have taken away the same power from him in respect of his substance when he cast him down to hell, which before he had when he was in glory, and had not sinned, then would he have been altered in his very being; and so he that was in the light and glory of God before could not be the same now; that now he is in darknesse. But this is against the Scripture, and against all Reason too: the Scripture saith, that those Angels which were once in glory, and were happy; by sinning and leaving their habitation were most miserable, and unhappy, and so came to be devils. *Jude 6.*

So that they keep their power still, but not the same de-

gree of power, they had power to gloriſie God willingly, and with delight; now they bring glory to God, yea, but that is no thanks to them, it is not in the will of the devil, nor any deſire that he hath at all by doing all that miſchief that he doth, to bring any glory to God, or good to man; if the devil did know the glorious effect, and event that many times God bringeth to paſſe by his cunning, devilliſh helliſh ſubtilty, he would do the beſt he could to avoid many abominable exploits that he takes in hand; What is the condemnation of men and devils, but becauſe the Lord is pleaſed to catch them in their own ſnare, that is, he makes their own actions to be the means of their own conſuſion.

They in the Gunpowder-treaſon would not have begun the Plot, had they but known the event thereof; little did the devil think when he came to our firſt parents in the form of a created Serpent, to tempt them, with many fair ſtorieſ, curious lies, and loving expreſſions, to eat of the forbidden fruit, that ſo he might be lord over all, that ever that action of the rs ſhould bring ſuch glory to God, as by the Almighty power of God it did.

Power in God cannot increaſe nor decreaſe; but his power in his creatures hath, and ſtill doth; the leaſt Angel in heaven is greater in power then the greateſt Devil that is in hell; yet the greateſt devil that is now in hell, for any thing I know to the contrary, was the greateſt Angel that was in heaven, next unto the Lord Jeſus.

When a man hath loſt an arm or any other member, he cannot do that after which he could before: why, not onely becauſe he hath loſt a member, but alſo he hath loſt the power; the power doth not go in to thoſe members that are left to ſtrengthen them, but rather they are all made the weaker by that loſſe: you may put the member to the body, but not put life and power in to it again. Now his inward ſpirit may be one and the ſame in the power of it, not in its degree.

When God doth convert a man to the knowledge of himſelf, he doth put that power in to him that he never had before, ſuch a power as is divine and heavenly; for the

Spirit is the power of God; and a Christian in the first instant of conversion doth receive the Spirit of God, which changes and transforms him from the image of the devil into the likenesse of Jesus Christ. Now God leads into temptation, that so he may bring light out of darknesse, and good out of the greatest evil; contrary to the thoughts and expectations of men or devils.

Now shall we sin that grace may abound, God forbid: let the Lord work which way he pleaseth according to his secret counsell, yet it is impossible that we who are once dead to sin, should live any longer therein: *Rom. 6. 1, 2.*

Secondly, its a great temptation to be for a moment forsaken of God; now God doth this sometimes mediately by means, and sometimes more immediately from himself; it may be God hath ordained that the devil shall come to a Christian in this estate of weaknesse, as he did to Christ when he was an hungry, *Matth. 4. 2.* and think by some devillish trick or other to bring him to utter confusion: but if God be pleased to work by this means so, as to deliver a Christian in this combate from his unexpressable sorrow, the devils action is neverthelesse devillish and sinfull. So God by this means brings glory to his Name, by raising a Christian, and confounding the devil.

Again, Gods leads into temptation by persecution, and to exalt his glory, and to make manifest his power, he raiseth up *Pharaoh* and hardens his heart for the affliction and triall of his people. Now here is an act of *Pharaoh*, and an act of God too: the act of God was to harden, the act of *Pharaoh* was his severall actions being hardened.

The act of *Pharaohs* heart was not the act of God, not in its severall thoughts, purposes. and inclinations; did God think as *Pharaoh* thought, and were Gods purposes and *Pharaohs* both one and the same, and was the Almighty inclined and resolved to make war with himself, as *Pharaoh* was? and did God lay that punishment, and these seven grievous plagues upon himself, and upon his own Spirit, which he laid upon *Pharaoh* and all *Aegypt*? and was God sensible, or did he feel that grief, pain, and torment which he

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he felt, or that, that our ſpirits feels often in many conditions of ſickneſſe, fears, ſorrows, paſſions, and extremities, that we know to be true; now all things cannot be the aſt of God.

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Again, when God requires and commands me to yeeld obedience to him, to repent, and beleve the Goſpel, and to forſake my ſelf, and this world; to look up to him for ſalvation; to prepare for death, affliction and judgement; who doth he ſpeak to, to himſelf all this while?

Again, God doth not rule all things in all reſpects; there are many rulers under and beſides God; the Devil is a ruler, a governour, and there are many rulers under the devil. Again, man is a Ruler, and there are many Rulers under man; The Pope is a great Ruler, and he holds up his kingdom for the Devil: *Antichriſt* among the *Familiſts* is a mightie Ruler, a ſubtle politick one, he rules by the power of the Devil, by all his doctrines, miracles, and lying wonders: *Revel. 13. 13.* but he is not grown ſo great yet. Again, there are many Rulers under men; the King under an Emperour, and many Rulers under a King; ſome are Chriſtians, ſome Heathens: God doth not rule all things, nor aſt all things.

When a man reſolveth to kill or rob ſuch a perſon, and all his thoughts run upon it, and he cannot reſt untill it be done; when he doth it, is this the aſt of God? If this were true, there could be no order ner government in the world. If a man ſhould come, and before thou art aware ſhould knock out thy brains, would you, if you ſhould return to life again, thank him for his pains, deſiring him that he would do ſo again; telling him it was not his aſt but Gods? Thou mayeſt ſay this, but who will beleve thee, and what truth is there in all this? ſometimes thou ſayeſt that God is not active, but now he aſts all things.

Theol. Germ.
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Chap. 29.

CHAP. III.

The third Errour, which is, that nothing shall remain eternally but the essence, life, or Spirit of God, which is now in all creatures: The contrary is proved both by Scripture and Reason. And three Errours more nominated, but handled in order. Hebr. 1. 10, 11, 12. Psal. 102. 25.

I Shall open this Errour thus: the bodies of men shall turn to dust, or to what it was before; if it was nothing, it shall turn to nothing. But they say, that it was hid potentially in God, and so it shall return into silence with God again. There is no created thing whatsoever shall continue; if Angels were created within those six dayes in which God did make and finish his work, they also shall perish, and come to nothing; but those spirits that we call good and evil Angels, they call good or evil motions of mans minde.

The Consutation.

I do not know any truth that is either expressed or implied in this Errour, either according to Scripture or Reason; if there were I should be willing to plead and contend for it. I shall include three Doctrines or Errours in this one, and set them down in order, and so open and discover them to you; The 4. Errour is this.

That the Scriptures are a confused Allegory, a meer shadow, a false history, and ought not to be any mans foundation no more then any other book, or the Apocrypha.

Fifthly, they deny the coming, dying, Resurrection, Ascension, and Intercession of our Lord and Saviour Jesus Christ.

Sixthly, that all Ordinances are but meat for babes; that a man should live above them without the use of them. Now the first of these which includes the rest, I shall prove is against the Scriptures, and against Reason too.

I shall divide the third Doctrine into two branches; first, if nothing but the Godhead shall remain or continue to eternity; then it is plain, that the Godhead or essence is in every creature. Secondly, that nothing but God shall con-

tinue to eternity; this first branch of this mystical Antichristianisme, I have already opposed, by such plain Scriptures and Reasons, as none that have any desire to acknowledge the truth can willingly deny: yet because I desire to make sure work as I go, for the profit and comfort of all those who do in truth love and acknowledge the Lord Jesus; I shall bruise the first head with the whole Errour also by these positive conclusions.

First, that the present universall frame and state of all things in this world shall not remain to eternity; here is two things to be inquired into, and they are these. First, what is the present estate or universall frame of all things in this world. Secondly, how shall it be proved that this world shall not continue in the nature, being, and course of it by the multiplications of ages to all eternity. I'll discover the present estate of this world under these severall considerations.

First, this world in respect of the universall composall of all things, is ordained and created for to continue for a set time, and not to be eternall in its generation: *Jam.* 5. 7. 2 *Pet.* 3. 13. *Ephes.* 6. 1 *Pet.* 1. 24 *Isa.* 65. 17. 66. 22. *Revel.* 21. 1. This world hath had many alterations and changes in it since the creation; we know it to be true both by Scripture, Revelation, and Reason too: all these have and do still declare unto us, the mortality, mutability, and insufficiency of this world. *Matth.* 24. 34. *Gen.* 7. 1. *Job.* 2. 15. *Job.* 5. 17. *Isa.* 40. 6. *Jam.* 1. 10. The glory of this world in all things hath been one and the same for the matter and manner to all persons in all ages; it is not an increasing glory, it hath no new thing to shew us; it hath no after depth of sweetness to empty or powre forth in to our bosomes, in any other respect, or any more then what it hath already discovered unto our Fathers.

Secondly, God hath promised, that out of the ruine, and by the destruction of this old world, he will raise up a new one, a world that shall be full of glory; a new creation that shall be full of righteousness and peace, in another manner then ever it hath been in this world. *Rev.* 21. 17. 1 *Pet.* 3. 10,

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Thirdly, the whole world at this present lies under a bondage of corruption; and is altogether subject to vanity. *Vanity of vanities, saith the Preacher, all is vanitie.* Eccles. 1. 2. The greatest glory of this world is nothing else but an earthly vanity. Again, it is not onely vanity, but its also subject to it: *Rom. 8. 20.*

Fourthly, the constant waiting and present desire of this creation, is for a Revelation and discovery of a Christians glory, which will be to them also a day of joy and freedom from all corruption and vanity: *Rom. 8. 14. 21.* The day when the King comes to his Crown is a day of liberty and freedom to poore prisoners and captives; the glory of God shall be so stamp't in a higher, sublime, divine degree then ever, upon the subjects of that kingdom; that it shall be a great comfort and refreshment to all creatures, I mean to all that are ordained, to all those to whom God hath promised it.

Lastly, the present condition of this creation, is a poore, dying, consuming condition: *Job 15. 15. Revel. 16. 15. Chap. 1. 7. Dan. 7. 13. Jam. 5. 1. Matth. 6. last.* Care not for the morrow, for the morrow shall care for it self, the day hath enough with his own grief; this we all know by our experiences, unlesse we will deny that that is as plainly to be understood as that the Sun is in the firmament.

CHAP. V.

Antichrist described, and confuted in his fourth Error, which is, that the Bible is a meer shadow, a false History, a confused lying Allegory, being of no more Authority, then any other book, or the Apocrypha. The Scriptures are proved and vindicated from these Familisticall blasphemous reproaches and assertions cast upon it by the lying spirit of Antichrist.

Consider of the truth and sufficiencie of the Scriptures, by these following considerations.

First, if the truth of God were such a thing, as that it might be understood, and spiritually apprehended by flesh

and blood, by humane reason, which is not Divine but belowe God; then is it possible for darknesse to comprehend light, and to be united too and made one therewith. But the first is impossible, and therefore the last: for *St Paul* saith, that there is no fellowship between light and darknesse, 2 *Cor.* 6. 14, 15. between righteousness and unrighteousnes, Christ and Belial: now if there be no fellowship, communion and agreement between God and the Devil, Christ and Antichrist, sin and grace, how is it possible for flesh and blood to know or understand the minde of the Spirit? And although many say, that all things are gathered up into one fulnesse, as the rivers by returning are gathered into the Sea; yet the contrary is daily made manifest to us, by those direct oppositions which we see between the hearts of men, and betwixt their lives too, there is no truth in this, namely, that the infinitenesse of God gathers up all creatures into it self, as the Sea gathers up all Rivers: and I prove it thus. First, when the Rivers by returns are swallowed up in to the Sea, they are made one with it; whilest they were, they might be distinguished; but now they are not as they were, all distinctions are annihilated; every river by running into the Sea is made one ocean, and one water together with it. For if it were possible for a man that knows all things to look upon the Sea, and in that to see and know what the waters were; if he could distinguish between the waters in the Sea, which ever hath been the Sea originally, and those waters which are Sea, by being in the Sea, and of the same element, but before were Rivers, he would acknowledge that all creatures are not thus gathered up into, and made one with God; for then all creatures by being gathered up by one fulnesse, in to one which is God, then should all creatures by being thus gathered become one fulnesse with God.

Secondly, there is no truth in this, because there is no truth neither in grace nor nature that will or can uphold this, (for) all Rivers that are swallowed up by the fulnesse of the Sea, were, before they were thus gathered, one element together with it. But all creatures are not of

one and the same nature, or divine spirituall substance, together with God; therefore its impossible that ever all creatures should thus be gathered up in too, and by being thus gathered should become one fulnesse with God. If this were true, then, as some affirm, every thing were the word of God, and so the knowledge of every thing, and of any thing whatsoever, were the onely knowledge of the Word of God. *St. Paul* saith, *1 Cor. 2.* that no man knoweth the things of a man, but the spirit that is within him: so no man knows the things of God, but the Spirit of God. It is impossible for that light that is belowe God, to know that light which is God. No man can know the light of the Sun by the light of a candle; the light of Reason is but Moon or candle light, it is too dark, weak, and waterish to discover the light of the Sun by it; nothing belowe God can discover any thing of God: but all creatures in all respects, consider them as creatures, are belowe God; considering of God in reference to himself: therefore all creatures cannot discover God, nor thus be made one with him.

Again, whatsoever is infinite, to that nothing can be added: but God was the same fulnes before the creature was, that he is, now the creature is, therefore no creature, nor all creatures can not be so gathered up in to God, as to be made one fulnesse with God, who is not, nor cannot be no other now, now all creatures are, then how eternally, before any creature had a being.

Secondly, if a carnall spirit could understand the minde of God in the Word, then could it no longer continue to be a Christians center; that that flows from Christ, to that Christ must be a center. But all Christianity flows from Christ, therefore it must needs be centered in him.

Now if the written Word could be known in the letter, and in the spirit, by one who hath not the spirit, then darknesse would be turned into light, and light into darknesse; the Word of God would then be not heavenly but earthly: But as nothing can change the being of God into that which is not God, *Rom. 1.* though many seek to do it; So
nothing

nothing can change the Word of truth into that that is not truth, that is, into a lie, this the power of men and devils shall never accomplish. If the Word of truth in the letter, and in the spirit, could be discerned by a lie, then consider what a great losse all the people of God would then have, and that for these Reasons.

First, the Word of God is the foundation that a Christian hath or ever shall have to all eternity: *1 Pet. 2. 7. 1 Cor. 3. 11.* Christ is a Christians foundation in these foure respects. First, the foundation of our election, this the letter declares; and as that declares it, so we know it, and are able to prove it. *Ephes. 1. 4, 5, 6.* A Christian was chosen and beloved of God, in Jesus Christ from eternity, Christ is the Word, *Joh. 1.* the Word bears up all things, *Hebr. 1.* A Christians election is born up, and kept from being abolished, by the glorious person of our Lord and Saviour.

Secondly, Jesus Christ is the foundation of our Redemption too: *1 Pet. 2. Joh. 10. 9. 18.* He was the Lambe slain from the foundation of the world, and he is that person also, consider of him in his Godhead, that ordained, and set apart himself to be a sacrifice and an atonement for the world.

Thirdly, Christ is the foundation of a Christians conversion also. *Ephes. 3. 17. 1 Cor. 8. 6.*

Lastly, Christ is the foundation of a Christians everlasting glory. *Rom. 8. 34. Joh. 17.* Perswade me if you can who-soever you are, that would race and blot out the Gospel of Christ both in the letter, and spirit, that I have no other Father, Redeemer, Governor, and Creator, then that spirit which is within thee, which thou didst receive in the wombe; and then I shall beleieve this that you have said concerning the Scripture: therefore to consider you as you in truth are, the more you speak against the Word of God, the more cause I have to beleieve it, for the devil will never speak well of Christ, unlesse it be for some devillish end or other. *Gal. 5. 17.* Thirdly, no man ever would write such a word that is so much against him, and altogether contrary to him, as the two testimonies of our Lord Jesus are, for

The Description and Consolation

then man would make a law against himself, which is against all Law and Reason. Who is the man that will accuse himself, and betray himself to death through his own accusation; man instead of making spirituall Laws, is the onely breaker of them, *Rom. 2. 13. and 3. 10, 11.* Doth not our daily praetises continually declare the truth of this unto us? But some will object, that I do all this while prove the Word to be true from it self, which is a contrary thing, and gives no satisfaction at all. To this I answer. That I do thus I acknowledge, and that for this Reason: Because I have no other way to prove the truth, that it is true, but by the truth. No man can know the Sun that is the Sun, but by the light thereof. Secondly, the testimonie of the Word is of it self a sufficient testimonie for it self: *1 Joh. 5. There are three that bear record in heaven, the Father, Word, and Spirit, and these three are one: they are one God, one Spirit, one Truth, and one Testimony.* The Lord saith, that there is no other God besides me, *Isa. 45. 6.* Now by the same rule men may say, how shall we know thee to be the true God, we have no witnesse or testimony but thy own. I answer. The record and testimony which God bears of himself is true, and sufficient, because he doth not onely say that he is God, and so leave men there, but he acts according to his Word, sending forth an Almighty power, causing men to acknowledge him, to be in truth that he is, and causing all creatures to discover and reveal his power and Godhead to the world. A man may say that he is God, as many do, but they cannot prove what they say; for their saying that they are so, doth not cause them to be so, unlesse they could come forth with an infinite Almighty power to act as God doth.

Whosoever is besides the Word in comparison of the Word is not a truth but a lie, and then what is it besides the truth that can

Thirdly, the testimony of the truth is a sufficient witnesse for it self, because there is no other truth besides it. The Word in the Spirit bears witnesse to the truth of the Word in the letter; and the truth of the letter bears witnesse to it self in the spirit: the letter in it self is dead, but the Spirit of that truth which is in the letter, quickneth and giveth life: The bare letter is but a History, or a Relation, yet it is a true relation. For the Apostle saith, that no

lie is of the truth, there is no lie in the truth, conſider it either in the letter, or in the ſpirit. We know that there are many lies caſt upon the truth by him who is the father of lies; but conſider of truth in it ſelf, and no lie can be any part thereof: for the Word doth imply this, it could not be thus denominated, if its nature were not according to its name. The term light, ſignifies the nature of light; ſo the Name of God, ſignifies the nature of God; ſo the word truth ſignifies the nature of it: the name of truth is truth, and ſo is the nature of it too.

come in, really
to juſtifie and
bear record to
the truth.

Now conſider that nothing is ſo contrary to the inward nature and internall diſpoſition of man as the Goſpel of Jeſus Chriſt is: the Word of God is contrary to all the principles of follie that are in the hearts of men. *Pſal.* 14. 1, 2, 3. *The fool hath ſaid in his heart there is no God:* this was a ſecret ſpiritual wickedneſſe that lay lurking in his heart, he was a cunning fool, he thought in his heart as the *Familists* do, that that he would not often confeſſe with his tongue, and although he loved this Atheſticall religion well, yet he was not very willing to ſuffer for it. The concluſion that I ſhall draw from this firſt verſe is this; that the wiſeſt man in the world is a meer fool untill he be a Saint, untill he leaves the wiſdom of the world, and thoſe poli-tick logical doctrines which that wiſdom teacheth, and be filled with the wiſdom of God. So *St. Paul* ſaith, *1 Cor.* 2. 13. that the doctrines and words of mans wiſdom makes the croſſe of Chriſt of no effect. *Chap.* 1. 17. The word of God, the doctrine of a crucified Jeſus is meer fooliſhneſſe to them, it is too holy, too plain and ſimple for them to deal with; if they ſhould teach the truth as it is in Jeſus, and not mix their own words and corrupt imaginations therewith; if they would declare the whole truth, and keep back no part of Gods counſell; what then, why then their perfection muſt fall down to the ground. Therefore you ſee how contrary the Word of God is, to all the principles of mens hearts, and contrary to all their praſtitutes too. What will not, what doth not many men do, who are taken to be great Preachers of Chriſt? I ſay, what will they not do, to

The Description and Consutation

exalt Babel, to prefer their own bellies and outward estates, before the Word of God, they take it up in their Sermons, in the sight of the people, but lay it aside in their lives and conversations.

Fourthly, no man could ever parallel any other book or writing to this Word of God; but in all ages, for all sorts of persons, it hath been, in one respect or other, the foundation of all Writings, Councils, and Disputations: whatsoever is or hath been under heaven concerning Religion, there is but one truth, as there is but one God, which in the power and spirit of it is God. *Job. 1. 1. Chap. 5. 32.*

Fifthly, the Scripture is written for this end, that it may be an occasion of offence, and a stone of stumbling both to the Jews and Grecians, and by this means their eternal destruction; and to others a favour of life to eternall life. *1 Cor. 1. 23, 24, 25. 2 Cor. 2. 15, 16. Isa. 8. 14. Job. 3. 14.* There is no writing that ever hath been besides this, that hath been accompanied with such life and power, by which it hath raised up, and cast down, saved, and destroyed, as this Word of God hath: No word hath been such a discovery of the minde of the invisible immortall God unto men, as this Word of God hath. *Job. 1. 18.*

Again, what writing hath discovered the nature and condition that all men by nature are in, unto men in such a manner as the Word of God hath: *Rom. 7. 7.* which proves, that it was written by that Spirit that knoweth all hearts, and all things: *1 Cor. 2. 10, 11, 12.* Reason it self tells us, that it is impossible for any power to change the carnall, stony, lusty spirit of man, but that power that is above all things, and can do all things. See *Matth. 12. 17, 18, 19, 20.* Christ by doing that which the Scriptures do declare to us, did open that sealed book, which none would undertake, but the Lambe slain from the beginning of the world. *Revel. 5. 3, 4, 5, 6. Isa. 42. 1.* The Apostle saith, that the Word of God is lively, and mightie in operation, sharper then any two edged sword, and entreth through, even to the dividing asunder of the soul, and the spirit, and is a discerner of the thoughts and intents of the heart. *Hebr. 4. 12.* Some do ob-

ject, and ask what is here meant by this clause, soul and spirit, being that they are both taken for one and the same in Scripture. *Luke 1. 46, 47. Mary saith, My soul magnifieth the Lord, and my spirit rejoiceth in God my Saviour.* To this I answer.

There are two interpretations upon this Scripture: the first is, that the soul of a man is not the spirit of him, but it is his body in which his spirit is, and from which it is divided. And to prove this, there are these Scriptures: *David* speaking of Christ saith, that his heart did rejoyce, and his flesh did rest in hope, because thou wilt not leave my soul in the grave. Now how can this be, say they, that the soul of Christ should be left there where it never was, if it be not the body it implyes that it was there, and if so then it must needs be mortall. *Act. 2. 26, 27. Psal. 16. 9, 10. Gen. 3. 20.*

A second interpretation is, that by soul is meant the heart and spirit of a carnall man; and by spirit is meant one that is regenerate: To which they bring this Scripture, *1 Thes. 5. 23.* Now take it which way you will, this must be granted, that the Bible is the Word of God, because these arguments are drawn from it; and if there be any truth in either or both of them, then is the Scripture that declares them a truth also.

The Word of God is powerfull in two respects: first, it is powerfull in it self, and so it is the fulnesse of God. Secondly, it is powerfull in all its operations in respect of it self; it is infinite, the operations and workings of it is mightie, as it is in the creature; look upon the hearts and lives of those that have been ungodly, and abominable, see what a change there is, all this doth declare the truth of the Word. O what a sin it is for you that have been such, and have been chained by the Word, so to fall away from God, as to deny his Word: Just as if I should deal by a man that had often ventured his life to save mine, and to requite his love, I should adventure my life unjustly, and without cause, to take away his. The life of a friend ought to be very dear unto me, but the truth of God more dearer. The Word of God is the life and glory of the Lord Jesus, the cause of life in every Christian is the life that is in Jesus Christ; because

The Description and Consutation

I live, saith our Saviour, ye shall live also: then how grievous and lamentable a thing is it for a man that knows this life to crucifie and make a mock of it, the secret thoughts and intents of all hearts are discerned, and made manifest by the Word of God: *Matth. 12. 25.* Saint Paul saith, that the whole Scripture is given by the intpiration of God. *2 Tim. 3. 16.* this is expounded by St. Peter, *2 Pet. 1. 20, 21.* where he saith, that no prophecie of Scripture is of any private interpretation, that is, it is not the writings of men, consider them as men, the Prophets and Apostles that writ the Scriptures, did not write down their own private meditations; for the prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Spirit, that is, they spake by the inspiration of God, by a Spirit that was infallible, and could not lie. *Tit. 1. 2.* But some may say, that though they were infallible in writing, yet they were no more then you are, for you say that you are infallible also. *Ans.* First, so far as I cleave close to this truth, and do not derogate in the least, so far I am infallible.

O j. &c. But how do you know when you write such and such truths; that you do not in the least measure adde to, nor diminish from the Word of God?

Ans. When I write from such as need no interpretation I am then infallible. And that there are such Scriptures, I prove, *3 Job. 16. 17. 27. 31. Hebr. 2. 14. 1 Job. 4. 1, 2, 3, 4. 1 Pet. 2. 20, 21, 22.* so on. This is a truth that I write, and an infallible one, that Jesus Christ is come in the flesh, it is Christ that is dead, yea or rather that is risen again, who sitteth at the right hand of God, and maketh request for us. *Rom. 8.* Another is, that there is but one God, but one eternity, and not two. *Isa. 64. 4.* Again, that every man shall be raised up with his own body: *1 Cor. 15. 38. Matth. 25. 32.* to receive a reward according to his works. *Revel. 22.* That perfection of spirit and body cannot be obtained in this life: *Rom. 7. 1 Cor. 13. 15. 2 Tim. 4. 7, 8.* with many others of the like nature. Now when I write this, and say that I am infallible, it is not my words, nor another particular in-
fallible

lible truth beſides the Scripture, but I write the ſame truth which was written by the inſpiration of God; I know that I write infallibly, becauſe I write the infallible truth; and I know the infallible truth by the light of that Word that I write from both, in the letter, and in the Spirit. I know there are many nice curious queſtions abroad, which are not worth the anſwering, becauſe they do not tend to edifying; for if a man, as *St. Paul* ſaith, *1 Tim. 1.* would give heed to them, they would be endleſſe, and to no purpoſe, but to ſtir men up to contention, and vain jangling.

Sixthly, there is no book whatſoever that is ſo full of truth, and ſo free from error and contradiction within it ſelf, as this Word of God is, although the eye of ſence and reaſon cannot ſee it: *Jeh. 17. 17. 1 Cor. 2. 13.* All the writings of men are ſubordinate to this, and all the truth that is in all creatures did flow from this, and is a dependance upon this. Now I prove this by theſe arguments: that that is a divine truth, cannot contradict it ſelf, for then God would be divided, and light would be at enmity with it ſelf: but the Scripture was written by a divine Spirit, and ſo muſt needs be a ſpirituall truth, and therefore free from all oppoſition and error within it ſelf. Secondly, that that by one Almighty power, cauſeth all to be holy and ſpirituall, that in it ſelf muſt needs be ſo; for it is impoſſible but that the ſream ſhould be according to the fountain, and every effect according to its originall: But the Word of God when it changeth the heart, cauſeth all the parts of it ſo far as it works to be holy and ſpirituall; therefore in it ſelf it can be no other then according to its workings. The Word of God is the originall cauſe and fountain of all holineſſe: *Joh. 15. 3. Ephes. 1. 13. Col. 1. 5. Jam. 1. 18.* all that infinite holineſſe and purity which are in, and flow from, men and Angels, are but as ſo many ſreams flowing from this fountain.

A ſeventh reaſon to prove the truth and ſufficiency of the Scriptures is this; becauſe no word hath inabled poore ſimple illiterate men to underſtand the minde of God, and to ſuffer reproaches and perſecutions in the defence thereof, as this Word of God hath. *Ephes. 6. 17. Joh. 17. 33. 2 Cor.*

The Description and Confutation

6.7. *Hebr* 11. whole Chapter. The letter onely cannot do it, the letter is no help to the Spirit, for the Spirit is the same truth that is revealed in the letter, and was before it, and now is no more then it was; for the letter doth not adde to the Spirit, but is onely a relation which is absolutely usefull to man, and without which nothing can be; But the Word in the Spirit is the same truth which will remain when the letter shall be abolished. Many times when men could not enjoy the Bible, they have been enabled by the powerfull enjoyment of the Word in the spirit to suffer in the defence of the Word.

Last of all, they that do deny the Word, yet notwithstanding do make the Scriptures to be the ground of all their Sermons and writings: now if their Sermons and writings have any truth in them, and they draw that truth from the Word, then the word must be a truth also; for it is as impossible for them to draw a truth from the Word, if the Word were not the truth, as it is for any man to draw a reall substance from that which is but a meer shadow. The mad mans divinity is called the mystery of the History, yet he will not acknowledge that to be a truth, all his writing will sufficiently prove that there is little of the Word of God to be seen in it, being nothing else but a compounded confusion of Logick, Philosophy, and Astrology altogether, which in truth is no better then Familitticall Atheisme: and although they father these confused heresies upon the Word, yet the Word of God doth remain intirely pure in it self without mixture, and so will continue for ever.

CHAP. VI.

*Proving the Coming, Death, Resurrection. Ascension and Inter-
session of our Lord Jesus, which is absolutely denied by all the
principall writings and Doctrines of the Familists.*

NOW comes in that matter; which I left, in its proper place, I shall prove and discover this truth concerning
a parti-

aparticular Jesus by these foure lights; by the light of the Word, of the Spirit, of Reason, and experience. First by the Word and Spirit: consider of the coming of Christ under a double notion; his coming in the flesh, his coming in the Spirit: his coming in the flesh was to be with us, and to suffer for us, yet so as to be without us. *Matth.* 20. 28. Chap. 26. 74. the 11. 5. *Iſa.* 42. 1. *Job.* 2. 24, 25. Chap. 9. 55. *Revel.* 5. 3. but his coming in the Spirit is, not onely to be with us, but to be within us too: 1 *Job.* 5. 10. *Job.* 17. 23. Chap. 12. 41. God laid our chastisements and griefs upon him, 1 *Pet.* 2. 24. *Iſa.* 53. 5. 9. God did this out of love to Christ, and to the world; neither Jesus Christ nor a Christian should ever have been so exalted and glorified in such a measure and manner as they are, had not Christ suffered in the flesh: *Phil.* 2. 9. *Rom.* 3. 9. 29.

See thee
Bright Starr,
where he hath
this expression,
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scend all Rea-
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faith, which
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man, stands
invincible, that
he is God
without all
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whatsoever,

and though Imagination iniekt the form man, yet saith (disdaining all sense) considers no form, fastning her eye on God: so that, though an Idea of Iesus Christ crucified present it self to us, yet the ocean of faith drowns and annihilates the same. pag. 188. and 189. now what manner of Christ and passion doth this acknowledge.

Jesus Christ did lay down, and nail to his Crosse, all that glory which he had in the flesh, and under the Law, together with all the glory which he formerly in the time of the Law in all his appearances, gave to the Fathers, and then raised up the same again in a greater, brighter, livelier manner then ever it was in the world before. 2 *Cor.* 3. 7, 8. That, that was the greatest glory of God in Sion before Christ, is now by his coming and dying turned into the greatest obscuritie and darknesse, as God did by *Lazarus*, in taking away his life, that it might be restored again to him; which thing should be a wonder, and a miracle to all that should hear it: God took away the life of Christ, and all the glory that did depend thereon, that so in an unknown, miraculous way, he might give a better and a higher degree of life and glory both to him, and to all his, to the admiration of all things both in heaven and earth, then ever they had before; *Ephes.* 2. 15, 16, 17, 18. *Col.* 2. 14, 15. *Rom.* 9. 4. Chap. 2. 17, 28.

Secondly, to prove it by the light of Reason and experience, if Christ be not dead, yea or rather is risen again: *Rom. 8. 34.* If say, if he have not died for sin, then shall we never die to sin, but be for ever dead towards God, and our Lord Jesus. *Rom. 6. 1, 2, 3, 4.*

Secondly, if there be no death of Christ, then there cannot be any resurrection of life either to himself, or to any creature. *Job. 11. 43.*

The sixth Errour I will now take in, viz. that there is no resurrection nor last judgement for the world.

Thirdly, if there be no death, no life, or resurrection at all, then is there no God at all, there is none of these but in this way; he that denyes one, denyes all; he that denyes the Son who is begotten, denyes the Father who doth beget, 1 *Job. 1. 1.* and 2. 22, 23. *Whoſeever denieth the Son, the ſame hath not the Father;* for the Son in reference to his essence or Godhead is the Father, Chap. 5. 1. 20, 21.

See the
Bright Starr,
It may be truly
said, that this
book and pas-
sion is no other
but the gate of
heaven, and the
house of God;
and though in
this passion he made darknesse his pavilion, neverthelesse as his darknesse, so also his
light, pag 185. li. 9
soon Christ crucified at Jerusalem is imaginary, but in man, in one
that is desired, there he may be seen really crucified: this is notable iugling.

Fourthly, he that denies Christ, and hath no other way to acknowledge a God but this; then he doth confesse and acknowledge God by that Reason, that is flatly contrary to his very nature and being; these are two direct contraries, which cannot be reconciled by all the humane wisdom and policie in this world. For if there be no other God, nor no other nature, essence, and Divine motion, then according to their description, then by the same rule. I'll prove that there is no God at all. Again,

Fifthly, if all this were true, then there cannot be any sin in the world; and if no sin, then no need of a Saviour: for God did never make a breach in himself, nor ever was at enmity with himself, neither is it possible, that he ever should be capable of Redemption.

Sixthly, if this were true, then is all preaching vain, and faith is also vain, and we are yet in our sins, and all they that are asleepe in Christ are perished. 1 *Cor. 15. 17, 18.*

Seventhly, if this were true, then of all men religions and

and opinions in the world, we who have no other life and glory, no other God or salvation but what our hope reaches forth unto, we should of all men be the most miserable, *ver. 19.* But here is our comfort, and everlasting joy, *ver. 20.* that since *by man came death, by man came also the resurrection of the dead.*

Some men would perswade us that bread is stones, and stones bread; and why, but because they conceit it to be so; but if they had no other bread or meat then stones to eat for a moneth together, I beleeve they would be of another minde, and would find as well in the things of God as men, that a conceit or imagination doth not alter the nature or being of any thing; but because it is what it is in it self really; therefore it ought to be so known and apprehended of all men.

Eightly, if there be no resurrection, nor last judgement for the world, let us eat and drink for to morrow we shall die; this doore is wide enough to let in all whorish filthinesse and prophanenesse, all sins of all sorts and degrees whatsoever; its no matter how men live, what they say or do, or how they die, there is no account to be given for any thing, if you should conceit that all the goods that I have, or any other man, to be thine, by this reckoning it were so, so by that means we should be starved, unlesse thou wouldst have mercy on us: if this be love, the Lord Jesus keep me, and all his, from being of such a Familie. We blesse God for the Civill Magistrate, and the Law; without which we know not what this world would come to: the Lord prosper these who are, and have been the makers of it, according to the truth as it is in Jesus.

The resurrection of Christ, and of the dead, is such a work as cannot be beleevd or apprehended by the eye of sense and reason; and indeed this is one main cause why many men do so peremptorily deny the truth of the Gospel, and set up their own imaginations in the roome thereof; for when they cannot apprehend all things by the light of Reason, then they do condemne all things, although never

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outwardly.
pag 200.

hath set up in the hearts of men, is very usefull, necessarie, and commendable; all the while that it keeps it self within its own compasse and center: but when once it begins to make any attempt for the finding out, apprehending and discerning of that which is not within its reach, it then comes to be lost and destroyed, a man by this light cannot discern the things that be of God. 1 Cor. 3. 14.

The light of Reason is the wisdom and glory of this world: *Iz. 29. 14. 1 Cor. 1. 20.* and the wisdom and glory of this world is darknesse and foolishnesse with God: *1 Cor. 1. 19, 20.* A Familist is in this like unto a Papist, who saith, that the Popes unwritten verities are of equall value with the Word of God, so say they; that the outgoings of Reason in them, are the outgoings of God in his highest and greatest glory. Now the conclusions of their Reason, are infallible, theologicall and heavenly; this is the mystery of Divinity, the reall divine substance, the true light, and the perfect, infinite, and onely good; the Bible is a shadow, a confusion, and a meer lie; and all that ever any man can say from thence, and all that which they themselves have said formerly which is contrary to their judgements now, this is so also a reall shadow, a lie, a lowe light, and vanity.

For how is it possible, say they, that ever there should be any resurrection either of Christ or the dead? how is it possible that that blood which was trampled upon, and spilt under the feet of the Jews, should be by the power of God gathered up again, and put into the body of our Saviour. A second objection is this: How can any man prove the resurrection of the dead, when men are so scattered and divided by death, sometimes men are drowned, and so become food to many hundred of creatures that are in the sea; and those are afterward eaten by men, and those men consumed by creatures again; and so many thousand times over one creature is devoured by another: now how is it possible that these men should ever receive the same bodies again that are thus destroyed, and consumed?

These Objections are not worth the answering; yet if I should not speak something to them in particular, they

would say that they were such divine mysteries, that we could not tell what to say to them: a fool may put forth such a question, and cause more trouble to come thereby, then seven wise men that can render a reason.

Now the Resurrection is such a thing, as that it cannot be received by any for a truth, but such as have the truth thereof made manifest in their spirits, by the power of that eternall Spirit that raised up the Lord Jesus: 1 Cor. 6. 14. Now that which I have to say is this; *O fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be; but bare corn as it falleth of wheat or some other: but God giveth it a body at his pleasure, to every seed his own body.*

If thou wilt but look upon this world in its creation and generation, thou mayest continually in the large book thereof read many excellent stories of the Resurrection: is not the world in its creation as wonderful in many respects as it is in its Resurrection? Dost thou beleve that man was made of the dust of the earth? consider of the work of God in that respect, and what was the dust made of; we say of nothing. Thou sayest that of nothing can come nothing. Then it must needs be of the essence of God; for nothing is without beginning but God: that, I think, you will grant. Is God such a being as that any thing can be made of him? Did God make all things of himself? Is the essence compounded? the bodies of men and all creatures are. Is it possible for the infinite, immutable, and unmoveable Godhead to be divided? but men are, divided in their limbes and lives too, yea, divided in all things, in his Spirit, and in most of the employments and out-goings thereof; what work is it that the heart of man can undertake to manage in all respects without division? how are the spirits of some men set at distance from others, by reason of pride, malice, hatred, and envie? Do not you your selves sometimes meet with some kinde of men that are of such a spirit as this is, that would be glad to see you stoned, murdered, and destroyed? And would not they themselves, if it might be suffered, quietly be your executioners? Now what is the spi-

rits and bodies of these men made of? is it eternall, without beginning? is it a being of it self, and doth it perform all its actions by its own power? Is this the true God, and is there no other Gods besides it? If this Spirit be God, then what is that spirit or life that thou halt within thee; that is God too: so then there is but one God which is one in all creatures. Now if life be one and the same in all creatures in this sence that now we speak of, then tell me one thing: Is not the tree in the root and fruit thereof both one and the same? is it possible for a corrupt fountain at one and the same time to send forth sweet waters and bitter? Doth not the words and works of a mans heart continually declare the frame thereof? Now how comes it to passe, if God be one and the same in all spirits, that there is such a vasse difference between them; if they be all one and the same power, good, life, and glory? how then comes in those mightie differences, contradictions, and direct oppositions that are amongst them; if every creature be a branch, or an out-going of divine glory, then is it not possible that it should in the least measure be contrary to its originall; and so there could not be any of that unhumane crueltie, that unreasonable oppression, those grievous bloody wars and slaughters, that doth produce so many sorrows, and cause so many spirits to droop, and lie a languishing as do continually: this is not the bodies of men, for that without the spirit is dead, that doth cause and aft all this. When a mans life is gone, all wounds, griefs, and pains are nothing to him, he feels them not; it is his spirit that makes him sensible, and active either for the obtaining of joy, or for the avoiding of fear and torment. If the spirit be God, and the body or outward orgin made of his essence, how then can all this be, I know no reason that you can have to maintain any Argument, or to raise up any objection by.

True Reason is able to vindicate it self against it self, when its light is put out; and against Reason turned into darknesse: now when Reason is thus divided, it is like a man that is distracted; Reason is a servant to man in the spirit of him. Now there is a power in man that is above

Reason, and thorow this power Reason many times comes to be captivated and enthralled: Reason in it self, and about its own affairs, is without contradiction; Now when once it come to be opposed by the heart of man, so that it cannot any longer rule and prevail, it leaves its habitation; and when once it comes to be void, of that which before it took much delight in, and gave continuall entertainment to, then it comes to passe that a man loseth himself, and all that glorious sweetnesse and consolation that did depend thereon.

When a man hath a Counsellour to be his guide in all his weightie employments, so long as he hearkens to him, and is ruled by him, he may flourish and prosper: But if once he thorow his own conceit and imagination come to forsake the light and glory of that Reason by which he was guided, he then comes to be lost and destroyed. Now the resurrection of the dead, though it be above reason, and against it, as it is ordered and managed by the hearts of unreasonable men, yet it hath more reason of its side then it hath against it: for whatsoever is a truth in the light of grace, is not a lie in the light of reason; for grace in its originall gives being to reason, and it doth not give being to it for this purpose, that by its light and strength it shall darken and put out the glory of the Lord Jesus. For then that Proverb would be true which is common among us, That we have nourished and brought up a childe to pluck out our own eyes.

Now consider, that the resurrection of Christ, is the cause why the dead are raised, *1 Corinth. 15.* and if Christ be not risen, then the dead shall never be raised: But now is Christ risen, and become the first-fruits of them that slept; there was never such a resurrection as the resurrection of our *Bright Starr*, Saviour was; many were raised up again, but not to life *pa. 198.* where he saith, that for ever, to live and return to the grave again. But Jesus Christ is more glorious in his resurrection, he was raised *Jesus Christ is within us, it* follows where he is to be adored in our selves, and it is more excellent to see him crucified in our selves, then at Ierusalem Their own thoughts and writings is all the Scripture they have to prove this by, I am certain they can have none out of the Bible.

by that power by which he suffered, to inherit such a crown of glory as never none did before, nor ever shall receive for ever, *Phil.* 2. 9, 10. *Job.* 17. 4, 5, 11, 13. I will further prove the resurrection of Christ, by the Scripture, by the light of the Spirit within me: and thirdly, by the continuall sufferings and heavey persecutions of the Saints without me in all ages. *1 Cor.* 15. 4, 5, 6, 7, 8. what mytery is there in these expressions, are not these sufficient witnesss, and of more authoritie then vain imaginations?

This is one of the Articles of my faith, to beleieve that the Bible is the Word of God, and is of more Authoritie then all words and writings whatsoever. Can you disprove me and perswade me to beleieve, thy excellent, new-invented, devilified, Angelicall maximes? is not every one of your words unchangeable, myticall divinity? And are not all your thoughts and conclusions from thence wonderfull and miraculous? is there any other Divinity besides this? *Job.* 20. 19. *Act.* 9. 4. *Ephes.* 3. 8. *Job.* 15. 26, 27. *Chap.* 21. 19. *Act.* 2. 31, 32. *Psal.* 16. 10. If there were not, both I and many thousands of Gods people must needs be in a sad and lamentable conditien

Secondly, I prove it by the witnessse and testimony of Gods Spirit within me. First of all, it is neither the devil, my own heart, nor all the powers of this world, that hath made such an unexpressible alteration in my heart and conversation as is made by the knowledge of my Saviours resurrection: all sorts and degrees of sins would be the continuall delight and practise of my spirit, were it not for the Almighty power of the Spirit working in me thorow the death and resurrection of the Lord Jesus. *Rom.* 6. from the 2 *vers.* to the 10. *Gal.* 3. 27. *Col.* 2. 12, 13.

What is the sin that by nature I do not love and delight, all covetousnesse, pride, dissimulation, whoredome, lying, and cursed speaking, back-biting, cheating, blaspheming, unthankfull, Atheisticall, disobedient, and unfruitfull both towards God, and towards all men. *Col.* 3. 6, 7, 8. *Ephes.* 5. 3, 4, 5. *Chap.* 4. 25, 26. so to the end. *Chap.* 2. 1, 2, 3, 12, 13. and I am, and would willingly if I might have my own will,

will, turn the truth of God into a lie, set up, and bow down to my own vain imaginations, exalting and lifting up this above God, Christ, and the Scripture; not regarding the knowledge of God, but continually mock, hate, and scoffe at the Spirit, undervaluing God and the Lord Jesus; and if it were possible would bring him down into subjection under my will: *Rom. 11.* from the 25. to the last. Can you disprove me in what I say? is this a lie, that I know to be true by experience? Now if this be such a truth as none can deny, then what is it that hath subdued and changed my spirit, I have nothing to rejoyce in but this; *It is Christ that is dead, yea or rather is risen again; who sitteth at the right hand of God, and maketh intercession for us. Rom. 8.* Consider these truths, and beleve that it is truth, because of those witnesses that will come in to justifie the certainty thereof: The first truth is this.

The Crosse of Jesus Christ hath humbled, renewed, and brought down to the earth the stoutest, and proudest loftiest spirit that ever hath been in this world: them that have been forward for the devill, them that have been resolute, that would venter life and all for Antichrist; even them God hath changed, and of these that never men had any hope of, hath God taken and made the greatest instruments of his glory. Did ever any mans sins exceed the sins of *Marnasseh*? and was ever any man more forwarder in warring and persecuting the Church of God then *Paul* was? was he not a true and trustie servant to the Devill? *Gal. 1. 13, 14. Act. 9. 1.* And what manner of men are those that God is pleased to call in all ages? Now what is it that makes a change, but the power of the Crosse of our Lord and Saviour? *Rom. 6. Gal. 1. 16, 17. Ephes. 3. 7, 8. Hebr. 2. 14. and 12. 1, 2. 1 Cor. 6. 20. 2 Tim. 2. 12, 13.*

Secondly, the greatest degree of light and glory that ever rose or sprung up in the hearts of men in this world, was produced by, and onely issued forth, out of the glorious Crosse of our Lord Jesus. *Hebr. 1. 5, 6, 7, 8, 9, 13. Psal. 2. 7. Matth. 9. 1 Tim. 1. 13. Mark 11. 8, 9, 10. Luke 1. 46, 47. verse 41. 44. 1 Cor. 3. 7, 8, 9, 10, 11, 13. Ephes. 3. 18, 16. 1 Cor. 2. 9.*

Ist. 64. 4. Job. 16. 22.

See the
Bright Starr,
he that cleaves
to this man,
cleaves to
God, so he
that imbraces
this passion,

injoyes the highest good. pag. 242. That God and the Crosse are both one in man. pag. 244. li. 17 That to approach the infinite being of God, the creature is not to be stuck at as any thing, but is lost in this boundlesse ocean, and thus you see how God is all things, and that nothing is but he. pag. 19.

Thirdly, the greatest battell that was ever fought, and the greatest conquest that was ever won over the devil, and the powers of Antichrist, was by the death and resurrection of the Lord Jesus. *Revel. 12. 7, 8, 9.* there is a description, and a true revelation of the battell fought between the devil and Jesus Christ: this opposition of the devil and Antichrist, was the greatest that ever lay in the way betwixt Christ and the Crosse: *Col. 2. 14. Ephes. 2. 15.*

There was two Gods that met at the Crosse of the Lord Jesus, the God of heaven, and the god of this world; the battell was begun as soon as ever the promise was made: *Gen. 3.* and the devil many times grew so strong in force and power, that many times to the eye of man, there could be little or no appearance of the glory of God, which in every respect was but darknesse, to that glory which God revealed by the coming of Christ in the flesh, at which time the devil made full account to conquer; the devil then drew all his forces together, and never made such a bold attempt in any age upon any person, as he did at that time upon the person of Jesus Christ; and had he but found any thing at all in the least measure in Jesus Christ, that so he might have had an opportunity, and have found some footing for his temptation, he then had overthrown him, and God for ever. *Math. 4. 1, 2, 3, 4, 5, 6, 7.* so to the 10.

Last of all, I prove the resurrection of Christ, by the suffering torments, and hard usage that the Saints have ever had, and still have, for acknowledging and contending for a crucified Jesus, and the resurrection. *Act. 4. 7. and 5. 17, 18.* The Sadduces were as great mockers and haters of the Apostles as the high Priests were, yet they were contrary in judgement, *Math. 22. 23. Act. 23. 6.* Chap. 21. 31. and 27. 32. The Sadduces and the Familists are alike in these three respects.

In denying the Resurrection, in holding forth but one Spirit, and in mocking and jeering at the Apostles for preaching of Christ. In this respect I prove this by two or three Scriptures, *Luke* 20. 27. *Act.* 23. 8. Chap. 17. 32.

Fourthly, it is a truth that Christ ascended with the same body in which he suffered; I'll prove it by Scripture and Reason. *Act.* 1. 9. *Luke* 24. 51. *Mark* 16. 19. 1 *Pet.* 3. 21, 22. *Job.* 14. 3. *Ephes.* 4. 8. You say, that nothing ascended but what first descended. To which I answer.

That the humane nature of our Lord Jesus in many respects never descended from God out of heaven no other wise then the whole Creation did; yet there is an unexpressible difference between the creation of Christ and the world.

Secondly, the humanity of Christ did not at all descend from heaven in reference to it self, but in respect of its originall; and so in some respects the whole Creation descended, for God in the Creation did descend down into a lowe disguised appearance, in the form and appearance of every creature, and the outward form of every creature is a reall appearance of God. But more of this anon. Now I'll prove that Christ in reference to his conception and creation, never descended before he ascended, in reference to his Godhead, as I said before: he descended, and made forth a continuall manifestation of himself unto the world. *Job.* 1. 10. He was in the world, and the world was made by him: *Heb.* 11. 3. Now the Reasons why Christ never descended, in that respect before named, are these.

First, there was nothing in heaven before all things but that being that is eternall, without beginning; but the humanity of Christ was not in reference to it self eternall, without beginning, and without end: *Ergo*, not in heaven: For nothing can descend from heaven that hath not in every respect a real being in heaven; Now in this respect Christ had not, and therefore he cannot.

Secondly, Christ ascended that he might be clothed with that glory which before he had not; but the Divinity is an infinite glory, and therefore it could not ascend up to that,

that it was it self from all eternity.

Thirdly, the essence is infinite in power, at all times filling all places with its presence. Now to say that the Divinity ascended, is to speak a contradiction, and plain nonsense: for what should it ascend to, to it self? it is alwayes one and the same glory, and alwayes alike in reference to it self in all places. Therefore if they hold no other Ascension then this, they hold none at all, as in truth they do not.

Fourthly, Jesus Christ ascended up on high, that he might fill his humanity, and all things else both in heaven and earth, full of glory. Now further to prove the faishood of this Doctrine, namely, that nothing ascended but what first descended, consider this: the infinite glory of God was never increased but onely manifested, by the resurrection and ascension of Jesus Christ. Christ ascended, not that he might fill his Godhead full of glory, for that is infinite, but all things else that were ordained, and prepared for glory from all eternity in our Lord Jesus. Even for this Jesus Christ ascended up on high, that he might fill all things full of glory by the manifestation thereof, who were ordained to have a share in his death and resurrection: *Ephes. 4. 10. & 2. 10. Job. 16. 7. 1 Tim. 3. last. Job. 17. 1. Act. 1. 8, 9, 10, 11.* The joy and glory of Christ and a Christian doth depend upon the resurrection: *1 Cor. 15. 17.* The Spirit had never descended into the heart of a Christian, if Christ had not ascended into glory.

Last of all, concerning the intercession of Christ, wherein consider: that the purpose of God from eternity to bestow Christ upon, and manifest him in all Saints and Angels, was not in any other way but through the intercession of our Lord Jesus. *Rom. 8. 26. Col. 1. 20. Job. 14. 2, 3. and 17. 19. and 14. 16. Heb. 9. 24.* the conclusion.

Jesus Christ ascended up to heaven that he might send the Spirit; and when that had finished its work on earth, that he might again descend at the last day for the salvation and damnation of the whole world, in the appearance of the power and glory of his Father. *Hebr. 9. 28. 1 Pet. 3. 18.*

I know, and do expect nothing from the hands of many, but that many reproaches, mockings, and slanders shall continually fall upon me, from them: I desire not to speak out of malice or envie to any person whatsoever, I appeal to him that knows all hearts. The thing that I plead for, is for the truth, against the opinion of Antichrist.

CHAP. VII.

Mysticall Antichrist described, and confuted in his sixth Error, proving, that the Ordinances of God are absolutely usefull to all Christians whatsoever whilest they have a being in this world, they being the worship and service of God, commanded and observed both by Christ, and his Apostles.

First, the Saints in their highest estate of strength and glory, whilest they have had a being in this world, have ever lived in the use of all Gods Ordinances. I shall give you these Scriptures, and these three instances to prove it. First, the Son of God himself made it his continuall practise to walk in the use of his Fathers ordinances, I will name three of them: The Ordinance of Preaching, Baptisme, and Prayer. First, our Saviour did walk in the use of the ordinances of Baptisme, *Matth. 3. 17.* Secondly, he commanded his disciples both to Preach, and practise it too, as he had done before them: *Mark 16. 16.* which commandment they constantly obeyed, *Act. 2. 38.* So as that no persecution whatsoever could take them off from it. *Matth. 10. 22. Act. 20. 23, 24.*

Secondly, the ordinance of Preaching the Gospel, was the act and work of our Lord Jesus from the wombe to the grave, either in his own person, or in the person of another. *Luke 1. 15. Matth. 11. 4, 5. Isa. 61. 1.* The ordinance of Baptisme is necessary, and ought to be practised, so it be in a Gospel way, to a Gospel end, by a Gospel Administratour: *Act. 8. 31. 38, 39. 1 Cor. 1. 14.* But the ordinance of Preaching is of absolute necessitie, and a work that God hath carried on in all ages to the converting and increasing of his

Church and people: Baptisme, and other ordinances are subordinate to this; this is the highest and greatest of all. *1 Cor.* 1. 6. *Jam.* 5. 20. *Act.* 13. 2. *Rom.* 1. 1. Others are questionable, and disputable, men know not hardly who is in the right, whether for Infants, or beleivers, or for neither as they are instituted. But concerning the other, God hath raised up famous Instruments of his glory, even of both parties, by preaching the Gospel, which none can deny: *1 Cor.* 1. 17. *St. Paul* saith, that the chiefest businesse which he had to do, and for which principally he received a commission for, was not to baptise, but to preach the Gospel. See *Pauls* exhortation to *Timothy*, *Epistle* 1. 4. 13.

Last of all, the ordinance of Prayer was the continuall practise of our Saviour, *Joh.* 17. and 11. 41, 42. and of all the Apostles too, *Act.* 2. 42. Now I appeal to all Saints, whether the highest and sweetest communion that ever they have been made capable of in this world, hath not been enjoyed by, and in the use of, these two ordinances, in the preaching of the Gospel, and in spirituall Prayer and Meditation.

Again, the ordinances of God is the worship and service of God, *Joh.* 4. 23. *Act.* 2. 42. 46, 47. in and by which they have fellowship and communion with God. Now if a man ought to live above the ordinances, according to the expressions and continuall practises of those who are deified and immutable, then a man ought to live in fellowship and communion with God, without worshipping, acknowledging, or serving of him. So then according to this, darknesse and light are both in one, by being one; light is darknesse, and darknesse is light, that is, sin is in grace, and grace is sin; the holinesse and purity of the most holy and blessed Spirit, is the unholinesse, blasphemy, and abominable filthinesse of the devil; and man: and the abominable filthinesse of men and devils is the act of the holy Spirit of God; yea, it is the divine and immortall glory of this Spirit, and the Lord Jesus. O horrible blasphemy! that ever any should presume to say, that all the motions and actions of all spirits whatsoever, are the motions and cut-goings of the blessed

bleſſed God. This is a truth, that the motions and aſtings of the Spirit, is the divine and immortall glory of God in the ſpirits both of Saints and Angels, *Job. 15. 8.*

Secondly, ſee the non-ſence and contradiction of this: if the life and ſpirit of man and all creatures be God in his eſſence, then all creatures in all conditions whatſoever ſtand in need of nothing. I prove it by this argument: Whereſoever the eſſentiall power and glory of God is, there is ſuch a perfect fulneſſe, ſo that there can be nothing wanting. 1 *Job. 16. Chap. 14, 8. Pſal. 4. Aſt. 17. 25.* But the life and ſpirit of man, and all creatures, is God in his eſſentiall power and glory: *Ergo*, there can be no want of any thing in any, or in all creatures. Now all ordinances muſt needs be uſeleſſe, and to no purpoſes; a man muſt preach and pray with the underſtanding, or elſe he doth aſt like a fool. Now the underſtanding of man is the ſoul of man; and the ſoul or ſpirit of man is a purer underſtanding, and this is one with truth, and this truth is eſſentially God. The reſult of all this, is this, that the ſoul of man is God. Now if the eſſence of the ſoul be the underſtanding, one with truth eſſentially God; then man ſtands in need of the uſe of no ordinance, he is now paſt learning, or rather paſt grace, he is not an Infant now, he ſtands not in need of milk; what need a man regard the beam that is in the Sun? to what purpoſe ſhould a man run after the ſtreame, who is the fountain? Now if the underſtanding or ſpirit of man be eſſentially truth, as God is, then man hath all things, and can do all things; and neither preaching, hearing, nor praying can adde any thing to him that is perfect, who hath all things, and is in want of nothing. *Aſt. 17. 25.* Now if the ſpirit of man be God, as they often affirm, then he muſt, abſolutely, without all controverſie, have the fulneſſe of the See the book, Godhead with him: but I think that none will openly ſay in timid, this, nor answer to this; and all that they have or can ſay *Theologia* in preaching, private diſputing, or writing is nothing elſe *Germanica.* but cunning Sophiſtery, devilliſh Philoſophie, being no- *P¹². 37.* thing but a proud, ſeliſh, vain imagination.

Laſt of all, a man ought to live above the ordinances in

many respects, in the lawfull use of them, but in no respect without using them so long as they may be enjoyed : 1 *Thes.* 5. 17. 20. 1 *Cor.* 12. 4, 5, 6. so on: *Nabum* 1. 15. *Isa.* 52. 7. *Rom.* 10. 17. No man ought to ascribe that to an Ordinance which belongs not to it, they are but creatures, and so a man is to use them, as that by them, they being by God set up as the means, to bring men to God who is the end. *Ad.* 20. 21. God is pleased to convince, to convert, confirm, refresh, and revive the drouping souls of his Saints, by them in the use of them. 2 *Tim.* 3. 16. yet so as not to live upon them, but upon Christ who is in them, and above them. Now for any man to cast aside the ordinances of God, as things of no use, for him that is strong as well as he that is weak, he goes on in a way that is no better then enmity and rebellion against Jesus Christ: *Joh.* 15. 14. *Ye are my friends if ye do what I command you.* They are not friends, but enemies and rebels, who out of willfulnesse or ignorance do practise the contrary: *Jam.* 4. 4. Consider these two things: first, for a man to live in the use of the Ordinance by the light of Reason, and of the Word in the letter, this is to live belowe that light that he ought to live in : See both these in *Isa.* 58. 2, 3, 4 so on. *Matth.* 23. 14, 15. *Rm.* 2. 17, 18, 19, 20, 21. A man may notwithstanding the light of the Word and Reason, be an enemy to the Crosse of Jesus Christ. See the same Scripture, *Rom.* 2. 23. *Matth.* 19. 20. *Revel.* 3. 15, 16, 17.

Last of all, for one that is truly spirituall to live upon Christ in the use of some, and not in the use of all, which thing is possible, and too often practised; a Christian may walk spirituall in one, and legall in another: a Church may walk orderly in some things, not in all. Now so far as a Christian is not spirituall, so far he is condemnable, and walks in that action contrary to the principle of divine light that is within him: a Christian can expect no lesse, then to receive, against all actions that are not issued forth, or do not flow from a principle of light, even from him who is eternall life in all Saints, causing them to fix their eye upon the great point of eternity.

CHAP. VIII.

The seventh Error divided into two branches : the first handled in this Chapter by way of question, Whether perfection in the highest degree, both of grace and glory be attainable in this life, yea or no.

THis must needs be true if the rest be, but I have something to say against it, and that is this.

First, where perfection is, there can be no addition or increasing either in one part or other ; perfection hath nothing above it, nothing under it, nothing about it, I mean in reference to it self, that wanteth any thing ; if there be any thing wanting, then it is not perfection : But the best of men here in this world have not at all times, and in all things that which they do desire, or at least what they stand in need of : *Ergo*, there is no perfection to be enjoyed here. *Rom.* 7. 15. 18. Now I reason of it not as tis in it self, which is the Godhead, but as it is in and enjoyed by the creature.

Secondly, in the estate of perfection, there shall be no bringing of the soul under clouds of sin and darknesse, as it is here whilst in this body of sin and death, nor no bringing of the body under clods of earth which requires a resurrection, but all this befalls us and all men here, therefore here is no perfection. *Rom.* 7. 21. 23, 24.

Thirdly, in the estate of perfection the whole body of Sion shall meet together in glory. Ple prove the argument thus: The Saints, not before one another, but altogether, shall receive their portion of glorious perfection: *Ephes.* 4. 13. 2 *Tim.* 4. 7, 8. 1 *Cor.* 13. 9, 10, 11, 12, 13. From these Scriptures I draw these considerations.

First, neither *Enoch* nor *Elias* which were translated, and were not, for God took them, yet these have not, neither shall have their full portion of divine glory, til all the Saints do meet in the unity of faith, and that acknowledging of the Son of God, unto a perfect man, unto the measure of the age of the fulnesse of Christ.

Secondly, the race and course of a Christian shall be

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finished in respect of faith and obedience, so that he shall not have any work of this nature to do or finish when he comes to heaven, even so saith the Spirit, what is that? *Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them.* Rev. 14. 13.

Thirdly, God hath ordained, that all these weaknesses, temptations, corruption and obscurities should befall the Saints here, that so heaven and glory may be the more exceeding heavenly, and out of measure glorious to them. Bread is more sweeter to the hungry, then to him that hath his fill of it every day. *Jam. 1. 2, 3. Rom. 5. 2, 3. Chap. 8. 18.* The King who is above all men, cannot think it such a high and glorious condition to be a King, as he doth who is a beggar: all the afflictions of this world, although they are one of the greatest glories that a Christian hath here, yet it is not worthy to be compared to that glory that shall be given and shewed to them in heaven.

Fourthly, if any man ever had perfection in this life, then that person enjoyed a greater privilege then ever the Apostles, or any other eminent Saint have enjoyed since the Creation. *Paul* had it not, nor none else that can be thought of, but do stay till we all meet: *Hebr. 11.* last: it is the will of God, that they without us should not be made perfect.

Last of all, the time when they shall enjoy this, shall be at the glorious appearance of our Lord and Saviour Jesus Christ.

Fourthly, in the estate of perfection a man shall have no enemies, neither death, nor devill, nor a deceitfull unbelieving heart, nor any person to reproach, backbite, or be any trouble to his spirit: here a man cannot be free from them. *Ergo*, here is no perfection. Again,

Fifthly, in that estate of joy unspeakable, and full of glory, a Christian shall not onely see himself thus changed by the power of God, from the likenesse of him in his grace here, to a higher degree of glory hereafter; but he sees all creatures both in heaven and earth thus changed also: he sees the whole Creation that is now under the bondage of corruption, freed from this imperfection: *Rom. 8.* And God

hath promiſed ſo to diſcover himſelf by the teachings of the Spirit unto the elect, that all ſhall know him from the leaſt to the greateſt. *Heb.* 8. 11. *Jer.* 31. 33.

A Chriſtian ſhall not ſee God obſcurely, but perfectly in every creature; they ſhall ſee God in his naked glory as he is in himſelf, and in all creatures: *1 Cor.* 13. yea they themſelves ſhall appear with God in that glory, in which they ſhall have communion and converſe together in to all eternity. *1 Job.* 2. 2. Then ſhall every Chriſtian be perfect in the glory of Chriſt, when he ſhall have reſigned up his office and kingdom of his Mediatorſhip to God his Father, that God may be all in all, and above all. *1 Cor.* 15. But all this is not here, therefore here is no perfection.

When a Chriſtian ſhall be clothed with perfect glory, he no longer is a doing, but a praizing God for what he hath done for him, and for all the Saints and Angels which are in heaven; and for what he hath done to all creatures in all places, either in light or darkneſſe, although it be for the condemnation of him who in the fleſh was his own father: thy Name, ſaith *Moses*, is fearful in praifes. *Revel.* 1. 19. 1, 2, 3, 4, 5, 6. Chap. 14. 3. and 5. 8. to the end.

If they can diſprove this, then perfection is in this life; this is true, that the reſt and glory that a Chriſtian hath here, is the ſame that he ſhall enjoy to all eternity: a man in Chriſt here, and Chriſt will be his reſt, and heaven his perfection and joy for ever. *Hebr.* 4. 3. *Job.* 12. 26. and 17. 21. Yet this is not maniſeſted too, nor enjoyed by the Saints whileſt they are here, not in that perfect fulneſſe and excellency which they ſhall live in and enjoy hereafter. As they are all here in one body helps to one another, by way of adminiſtration for their edification; ſo ſhall they all meet together in one body without diviſion, at the time of their glorification, of which Chriſt ſhall be the head. *Ephes.* 4. 11. 12.

The humanity of a Chriſtian in heaven ſhall not be humane but divine, not earthly but heavenly. Our Saviour ſaith, that they ſhall be as the Angels of God in heaven:

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Luke 22. 29, 30. Mark 12. 25. And Saint Paul saith, that the body of a Christian is sown in corruption, and is raised in incorruption; it is sown in dishonour, and is raised in glory: sown in weaknesse, and is raised in power; it is sown a naturall body, and is raised a spirituall: it is first a naturall body, then afterwards that which is spirituall. And as we have born the image of the earthly, so shall we bear the Image of the heavenly. For corruption, that is, flesh and blood which is in an estate of weaknesse whilest it is here, in this mortall sinfull condition, cannot inherit the kingdom of God. He doth not say, that the spirit of a Christian is in perfection in this life; neither doth he say, that at the last day the spirit shall be glorified without the body, but he saith, *verse the 51, 52, 53, 54. Behold I shew you a secret thing; viz. we shall not all sleep, but we shall all be changed.* There shall be some Saints, if not all, alive at the coming of Christ, and they shall be translated as *Enoch* was, though in a fuller and perfecter manner.

Now the Apostle doth plainly prove, that, that body which before was weak, mortall, and dishonourable, although it was no longer before then a moment, or the twinkling of an eye, yet it shall be made spirituall, glorious, and immortall. Mark what he saith, and it will be clearly manifest, that perfection of spirit and body is not untill the last day. *Matth. 24. 31. 1 Thes. 4. 15, 16, 17.*

Whosoever you are that light of this book, I pray you seriously to read and consider, all those Scriptures that I have quoted; it is not my judgement and opinion that I desire to plead for onely, but more especially for the truth of the Gospel.

CHAP. IX.

The second branch of this Error divided into two parts; 1. What are the Attributes of God? 2. Question, What is the mortall flesh of man? The second part that man is not as perfect as God, nor God himself, with a little addition concerning the passion of Christ.

I Shall divide this *Ravishing Book, Miracle, or Prodigie*, into two parts, and the first is this:

That all the Attributes of God, proper to his divine Majesty, should bee described in our mortall flesh; here are two things to bee opened, and narrowly inquired into; in the first part of this *Ravishing Prodigie*, and they are these:

First, What are the glorious Attributes of God?

Secondly, What is under the highest Ravishingest Respect, the mortall flesh of man?

and passing all reason, and farre surmounting the territories of mans capacity, that all the Attributes of God, proper to his divine Majesty, should bee described in our mortall flesh, that all the internall perfections of God should bee depainted in man, and to know that person as perfect as God; yea, to bee God himselfe, pag. 182, 183. O lying wonder, Matth. 24. 24. O false Miracle! O unheard of, and usuall blasphemy! Revel. 13. 4, 5, 6. O Ravishing and wonderfull lye! Job. 8. 44: for men to say that, that never was, that never is, that never shall bee, that ever the Almighty, Infinite, and ever blessed God, should bee, by the blasphemous words, and proud thoughts of men, brought down to nothing, and man that is nothing, exalted in the roome of this God.

Now by this wee shall see whether the Attributes of God, which are God in his essentiall glory, are described or made manifest in the mortall flesh of man: I shall speak of Gods Attributes under these nine considerations:

1. The power of God is one of his Attributes, and is proper to none but him onely, *Matth. 28. 18. Job. 17. 2. Rom. 13. 1.* Consider of the Power of God under these Notions; The power of God, in his essence, in his works: Of Gods power in his essence, I shall in briebe, as I shall in all. say thus much, take this Rule, whatsoever is in the Nature, Essence, or Being of God, that is essentially, perfectly, and absolutely God, 1 *Job. 1. 5. Chap. 4. 16. Job. 1. 5. Chap. 8. 12.* this the Scri-

See the
Bright Starr,
where he saith,
O Ravishing
Book! O Mi-
racle! O Pro-
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usuall thing!
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ptures, and Writings of the learned Fathers, doth confirm and testifie; take this distinction to this Rule, and that is this, that all the power of God, under all considerations is not in the essence, nature, or being of God; I shall clear up this distinction, by speaking of the power of God, under the second notion, consider of the power of God in two respects, as it is in all his works, by Creation, by Regeneration, concerning the power of God in the creatures, in reference to the Creation, take this rule that the (essentiall power of God creating) in all creatures created, consider of it wholly in a respect to the Creator, and it is in the nature, essence and being of God, *Act. 17. 28. Esa. 40. 26.* and so that power is absolutely and essentially God, now to this rule take this distinction, that created power in all creatures, that in many respects is the creatures as well as Gods, is created, and then is ruled and preserved in its being, by that infinite power which did create it, *Nehem. 9. 6. Jer. 10. 23. Heb. 1. 3.* powers and all creatures must needs cease to be, if they were not preserved by that power, that is Infinite: but God doth not give spirit or power to any creature, that by that hee may come to be essentially in the creature, and so by being essentially there, the creature may come to be essentially God, I distinguish between the power of God creating, and the power of God created: God gives power to the creature, by causing it to be, and by preserving it when it hath a being; that power comes from God, yet it is not God, it is but a creature, it is not the Creator; now consider it in reference to its originall, and it is in the being of God, but consider it in reference to it self, a particular, created, limited being, that had a beginning, that is not eternall, and it is not in the nature of God, neither is it the essence of him; it is true, that all things doe live, move, and have a being in God, but how, every thing doth not live, move, and have a being, in the nature and essence of God, for there is nothing in the essence, that is not the essence, but all creatures are not in the essence, therefore all creatures are not God.

All things doe live, move and have a being in the appearances and discoveries of God, all the manifestations and discoveries

coveries of God are God, not God in his eſſence, but God in that diſcovery.

All creatures doe live, move, and have a beeing in the Sun, that is, they live and move in the appearance and diſcovery of it, they live not in its eſſence, if any creature had a reall beeing in the eſſence of the Sun, it would then loſe its beeing, it muſt needs loſe its name, and its nature too, it muſt ceaſe from its beeing, and could bee no longer called light but darkneſſe.

So if it were poſſible for any creature to live, move, and have a beeing in the nature and eſſence of God, God would then loſe his name of being God; and the nature of his God-head too; if any can prove the creature thus to bee, God muſt then ceaſe to bee, and all the eſſentiall and infinite glory of the Lord Jeſus, muſt needs bee turned into obſcurity and darkneſſe.

We cannot divide betwixt the eſſence of God, and God in his appearance, but we muſt diſtinguiſh between them, wee cannot divide the heat from the fire, nor the beam from the Sun, but wee diſtinguiſh, but it is neceſſary to make out the higheſt Truth, by its own light, I think that is the onely way not to undervalue it, but to reveale and declare it.

In the Trinity, the Father is not the Son, yet he is in the Son, it is not God divided, but diſtinguiſhed into three perſons, the three perſons conſider them diſtinct, are a threefold appearance of God. But conſider of them in their God-head, and they are all one God eſſentially, ſo that one perſon, or all the perſons in the Trinity, conſider them diſtinctly as perſons, and they are really God, yet, but God in an incomprehenſible appearance; the perſon of God the Father, is not the Godhead of the Father, ſo the perſon of the Son, is not the eſſence of the Son, nor the perſon of the bleſſed Spirit, is not the Spirit in its eſſence, if you will not acknowledge this, you deny the bleſſed Trinity, the Word of God to a ſpiritual eye doth plainly diſcover this, *Joh. 14. 16, 17.* Let us a little open and ſeriously conſider this Scripture, ſaith our Saviour, *I will pray to the Father, and hee ſhall give you another Comforter, that ſhall abide with you for ever, even the Spirit of Truth, Whom the World cannot receive, becauſe it ſeeſh him not, neither knoweth him, but yet know him,*

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him, for he dwelleth with you, and shall be in you. In the first part of the 16 vers. which is, *I will pray to the Father*, consider these four things: first, the person praying; secondly, the person of God the Father, which our Saviour prayed to; thirdly, the thing; fourthly, the persons he prayed for; concerning the first, the person praying, here will arise these Inquiries, first, whether the person of Jesus Christ, God and man, that is the nature of God, and the nature of man, both meeting in and making up one person, did put up this petition or supplication to God the Father; Secondly, whether Jesus Christ not in his person, but with his spirit and body, being made spirituall in the first Instant of creation, such a spirit and body for matter as all men have, sin only excepted, whether this did pray to God the Father yea, or no; thirdly, and last of all, whether Jesus Christ prayed to the Father in consideration of his being the Word, yea, or no; now to all these I give this Answer, that it was Jesus Christ God and man, that prayed to God the Father.

The union of natures in the person of Christ is such, the like whereof is not to be found no where, neither in heaven nor in earth; yet the union of natures in the person of our Lord Jesus, are not one without distinction, they are not confounded, nor converted into another, so as to be one and the same in all respects.

The Word is the divine, and is not the humane; the humane is the humane, and not the Divine; take it thus, the divine nature in Jesus Christ, is not the second person in the Trinity without the humane.

The humane, a compleat spirit and body, as *John* or *Peter*, or any other had, which was in Christ, is not a person without the divine Nature; See *St. Augustine*, *St. Chrysostom*, *Erasmus*, *Roderodimus*, *Eusebius*, *St. Ambrose*, *Mr. Perkins*, *Dr. Sybbs*, *Dr. Preston*; all sorts of learned Writers, doe expresse this, that both natures doe goe to the making and compleating of the glorious person of the Lord Jesus, and although they are one person, yet they remaine intirely and perfectly two natures, both in his suffering state, and now in his glorified state, the glorified body of our Saviour, doth really remain in one place,

and

and is not every where, the divine nature is not limitted, but is at once in all places, yet the principall ſeat of it is the ſoule and body of Chriſt glorified in heaven, it is no where as it is there, the divine nature of Chriſt is in the humane, and the humane is made divine and heavenly by participation, the divine nature is not comprehended in the humane, that is made divine immortall, perfect, and heavenly, for Chriſt, as the word is in all the Elect, both Angels and men, in reference to his God-head, he is in ſome reſpects in all creatures. *Job. 17. ult. Gal. 2. 20. 2 Cor. 5. 17. Job 34. 13, 14. Mat. 10. 29, 30, 31. Chap. 6. 26, 27, 28, 29, 30.*

Chriſt is in all Chriſtians, and all Chriſtians are in Jeſus Chriſt, that is, as he is the word, and by the ſpirit he is in a Chriſtian; the humane nature is not in any one, nor in all Chriſtians, nor any Chriſtian is not in the humane nature of Jeſus Chriſt, it is true, God is made manifeſt in the fleſh, Jeſus Chriſt is in our natures, and our natures the humane and divine is in Chriſt.

Jeſus Chriſt is in two natures, ſo is a Chriſtian too, in the ſame natures that Chriſt is in, the humane and divine nature that is in a Chriſtian, is in the humane and divine nature of Chriſt, but it is not the ſame in all reſpects that Chriſt is.

Chriſt hath took upon him the nature of man, and he is now in this, and will be ſo for ever, my nature is in Chriſt, but how? in two reſpects, in a reſpect to our creation, and ſo all men are in that nature that Chriſt is in in this reſpect, *Act. 17. 26. Heb. 2. 14.* the lumpe was one that all mankind was made of, *Rom. 9. 21.* One man depends upon another and all upon God, and ſo generations comes to be, all men are one in reference to their originall the earth, but in their diſtinct formes they are many and not one; all men is not one man, though of one man and one blood, *1 Cor. 15. 39.* yet they are not all one body, nor ſpirit, there are ſo many diſtinct bodies and ſpirits, which every particular man hath, and not another.

Secondly, the humane nature of Chriſt and a Chriſtian are both one by union, *1 Cor. 6. 12, 20.* now you ſee how the divine and humane nature of Chriſt is in a Chriſtian, and the humane and divine nature of a Chriſtian is in Chriſt too, here is a

great unexpressible union, but yet a distinction too, I am not the person of Christ, the person of Christ is not mine, for any man to speak this as the Familists doe, it is to speak a meer Phantisie, and acknowledge no Christ at all, nor God neither, but what is within him: now to Answer to the questions propounded, there was foure sorts of actions acted by Christ, the action of his divine, and the actions of his humane nature, not in any way of division or separation, but in a way of distinction; thirdly, the actings of both natures in one person; last of all, the actings of Christ in his God-head or essence. Now this was not the act of his God-head, for then the essence should make supplication to it selfe, which is a contradiction, for duties proper to man, which God commanded, and Christ observed, are not proper to God, neither is God capable of duty or service, neither doth hee stand in need of it.

Secondly, it was not the act of Christ the Word alone, for this was a part of Christs Mediatorship to intercede with the Father for the Saints, for the comming down of the Spirit: Thirdly, it was not the act of Christ man, without the word, for that was not able to undertake any thing in the work of Redemption for man without the help of the Word, Spirit, and Father, but I apprehend it was the act of Christ, God and man the second person in the Trinity, to intercede with God the Father the first in the Trinity, that hee would send down the Spirit the third person, to be a Comforter to them and in them, all this doth discover the power of God to you.

The second thing is the person of God, which the person of our Saviour prayed to, God is a Father to Christ in two respects, the divine nature, the Word, was begotten of God before all worlds, he was begotten of God, of the nature of God, and was ever with the Father, *Joh. 1. 1. Prov. 8. 22.* Secondly, he is a Father to Christ in reference to his humane nature too, *Psal. 2. 7. Marth. 3. 17. Isai. 42. 1.* Jesus Christ in reference to both natures had but one Father which is God, now Christ as God the Word, begotten of the Father from eternity, as man created in the fulnesse of time, now as God and man both in one person, comming forth from God, did, whilst in the world about the work of his Mediatorship pray unto God. I will

will give you one instance, and some Scriptures to prove this instance, *Joh. 17. 5. And now glorifie thou mee with thy owne selfe, with the glory which I had with thee before the world was,* Christ saith, *Father glorifie thy Son,* thy Son how, glorifie the humane nature without the divine? no, *vers. 1.* And secondly, as thou hast given him power over all flesh, all spirits and creatures whatsoever are subordinate and subject to the person of our Lord Jesus, *Matth. 28. 18. Col. 2. 10. Ephes. 1. 21, 22.*

Thirdly, that he should give eternall life, to as many as thou hast given him, God gave power to Christ, to give eternall life and glory to all those whom he had before elected and ordained in Jesus Christ, from all eternity to have a share in his death and resurrection, *Ephes. 1. 4, 5.* Last of all he hath power over all flesh, *Hee hath the uttermost parts of the earth for his possession, Psal. 2. 8.* But all flesh is not saved by the crosse of the Lord Jesus; *vers. 9. Thou shalt break them with a rod of iron, thou shalt dash them in peeces like a Potters vessell.*

O unheard of and unnsuall miracle and prodigie!

What is become of thy wonderfull ravishing excellency?

That that passeth the territories of mans reason,

Is nothing else but absolute blasphemy and treason.

Father, glorifie thou mee, with that co-eternall unlimited glory, which I had with thee before the world was: to all this take this Rule, that God never decreed before all time, to doe any thing in time, but what was from eternity seated, and ordained to be, by the glorious person of our Lord Jesus, that is, all the decrees of God concerning the accomplishing of all things from everlasting to everlasting, were, as in one glorious Roll, written with Letters of Gold, set down by the finger of the spirit, of the eternall immortall God, from all eternity, in the glorious person of the Lord Jesus Christ, *Prov. 8. 22, 23, 24;* to the 32. the person of Jesus Christ, ever had a possession of all the Decrees, Purposes, and Counsels of God from Eternity.

The glory of the divine nature was, that it was from eternity united to the humane, and the glory of the humane nature was, that it was from eternity, and in the fulnesse of time actually united to the divine nature, *Gal. 4. 4. Heb. 2. 14. Chap.*

1. 6. *Psalm.* 97. 7. thus both in one, did receive glory from God, as if he had said, now I am united to the humane nature, and both natures the divine and humane met in one; having done that work which thou gavest me to doe, glorifie my person with such a glory, even the same *that I had wish thee before the world was.*

Thirdly, the thing that our Saviour prayed for was for the comming down of the Spirit, not unto, but also into the hearts of the Saints, I shall Answer one question, and that is this, whether the Spirit of the Lord Jesus descended in its person, or in its essence, yea or no?

Ans. The essence of the Spirit is the God-head, which was the Creator and great manager of all things before Christ came in the flesh, *Joh* 26. 12, 13. when the Spirit came, it came to performe the work or office of a person, which was to reveale and discover God in Jesus Christ, *Joh* 16. 13. 14. to and in those whom God had ordained to be partakers of such a glory. Last of all the persons which our Saviour prayed for, was first, for his Disciples; secondly, for all the Elect, *Joh* 17. 20. I conclude with this, the blessed Trinity are alwayes acting in and for the person of a Christian, the Sonne he prays, and suffers too, the Father he heares the Son, and sends him into the world, *Joh* 3. 16. the Father and the Son doe send the Spirit, and the work of the Spirit being sent, is to dwell with, and in the hearts of the Elect, the other verse is, *And hee shall send another Comforter*; another besides Jesus Christ, this particle *hee* [him] proves the Spirit to bee a person, *And hee shall send*, here is the person of God, and the act of God; the person of God in the first part, *And hee shall send*, meaning the Father, the act of God, *Hee shall send the Comforter, that hee may abide with you for ever.* In the last part of the 16. and in the 17 Verse, you may see the person of the Spirit, and the action of that person. the person of the blessed Spirit, I prove by foure words: *The world seeth* [him] *not, neither knoweth* [him] *but ye know* [him] *for* [hee] *dwelleth with you.* Then here is the action of the Spirit, in these two expressions, *so dwell with the Saints, so dwell in them, too*, not to dwell with them as a Husband with the Wife, but to dwell with them as the spirit with
the

the body, so to dwell with them and in them, as that they and it should be both one spirit in God.

The last thing that I shall observe is this, our Saviour did take occasion to open and illustrate the glorious coming and working of the Spirit in the Disciples, by its being a stranger to the world, and the world a stranger to it; as if he should say, I will out of my free love and grace to you, as I have in your natures dyed for you to redeem you, send the Spirit to reveale the excellency of my Death, Person, and Resurrection to you, by that spirit that the world cannot receive, the world hath no heart nor minde to receive him; our Saviour gives two Reasons for this, first, *Because it sees him not*; secondly, *it knows him not*. Now see what an excellent and glorious thing it is, for to see and know the Spirit of Jesus Christ, and this I have spoken concerning the first Attribute, the power of God, which the world knew not, nor saw not, and why? because it was not with them and in them. I shall now be brieft in speaking of the rest of Gods Attributes, having already discovered them all in this.

The second Attribute that I shall speak of, is the Wisdome of God, 1 Cor. 1. 24. this is that by which also God doth all things, Prov. 3. 19, 20. *The Lord by Wisdome hath founded the Earth: by understanding hath hee established the Heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.* The Wisdome of God is absolutely and essentially God, Job 11. 7, 8. Chap. 12. 16. Chap. 23. 6. Chap. 25. 11, 12, 13, 14. Chap. 28. 12, 13, 14. here is in these Scriptures a glorious description of the Wisdome of God, and when you read these, consider of the infinite glory of your Saviours person, Chap. 32. 8. Chap. 37. 16. Chap. 38. 36, 37.

The third Attribute is the Mercy of God, Psal. 100. *Psal. 103. 1, 2, 3, 4, 5. 11, 12, 17. Ephes. 1. 3. Rom. 9. 15. Chap. 4. 16. Ephes. 3. 18, 19. Gal. 3. 13. Rom. 8. 28. 32, 33, 34, 35.* From this observe these things: first, there is a greater manifestation of the Wisdome and Power of God, in the Mercy that he shews to man through Jesus Christ, then there is in the creation of all creatures.

Secondly, the eternall love and mercy of God in the Lord Jesus,

Jesus, is the cause of the eternall being, and eternall well-being, both of Men and Angels, *1 Tim. 5. 21. 1 Joh. 4. 16. 17.* The immortall, invisable, and incomprehensible glory and blessednesse of both, is conceived in, and brought forth out of the wombe of the free grace and mercy of God; the free grace and mercy of God is the light of his countenance, lifted up upon the person of a Christian, in the person of our Lord Jesus, *Psal. 4. 6.* The free grace and mercy of God, consider of it, as it is in it self, is the Majesty and essentiall glory of the Lord Jesus, the Majesty and essentiall glory of Jesus Christ, is absolutely and essentially God, *Rom. 11. 32. 33. Joh. 15. 13. 1 Joh. 1. 3. Rom. 8. 16. 17. 18. Joh. 17. 21. 22. 23. 24. Mal. 3. 2. 3. 4.*

The fourth Attribute is the Justice or Righteousnesse of God, *Psal. 145. 17. Isai. 6. 3. Psal. 5. 4. 5. Joh. 34. 10. 11. 12. 23. Mal. 4. 1. Isai. 53. 6. Rom. 3. 23. 24. 25. 26.*

Consider of the Righteousnesse of God in two respects, in Christ, and in men, from hence I draw these conclusions; first, all that unexpressible wrath and misery which God laid upon Jesus Christ for the sins of the world, was an unspeakable glorious manifestation of Gods Justice and Righteousnesse.

Secondly, the everlasting death and perpetuall misery of the whole world, is another excellent discovery of Gods Justice and Righteousnesse, *Psal. 51. 4.* the Justice and Righteousnesse of God is the nature and being of him, for God is an Infinite being of divine holinesse, the nature and being of God, is absolutely and essentially God, *Heb. 1. 2. 29.*

The fifth Attribute is the presence of God, *Jer. 23. 23. 24. Psal. 139. 7. 8. 9.* before I speak of the presence of God, here are these questions that will arise; first, what difference is there between the presence of God and the nature of God? Secondly, whether Gods presence is, where his essence is not? Now for Answer to the first: Consider of the presence of God in a twofold respect, first, there is the presence of God; secondly, his Omne-presence; First, consider of the presence of God, now to open this I shall take these Scriptures; *Joh. 14. 25.* the second Scripture is this, our Saviour saith, *Thou wheresoever two or three are met together in my name, there will I bee in the midst among them.* *Jer. 23. 23. Am I a God as hand, saith the*

the Lord, and not a God aſarve off? *Pſal.* 139. 10. *Pſal.* 104. There is the preſence of God, and the ſpeciall preſence, from theſe Scriptures I draw thus much; firſt, every creature doth injoy the preſence of God, I ſay injoy, that is, the joy and glory of every creature, is the preſence of God with and in that creature, I mean all but them that are in torment; take it thus, whatſoever any creature is, hath, or ever ſhall have poſſeſſion of, the cauſe and continuance of that creature, is the preſence of God with that creature, *Matth.* 6. 26. *Pſal.* 104. 27. God doth not feed, cloathe, and preſerve all creatures without his being preſent with them, doth God doe any thing for any creature, and yet is not preſent with and in that creature?

Secondly, God is preſent with no creature in ſuch a glorious manner, as hee is with thoſe that are elected, *Joh.* 17. 23. *I in them, and thou in mee*: A Chriſtian doth injoy the preſence of Chriſt, *I in them*, as Chriſt injoyes the preſence of the Father, *Thou in mee*, Jeſus Chriſt dwels in a Chriſtian, and God dwels in Jeſus Chriſt; God is preſent with the devill, and ſo he is with the damned, *Pſal.* 139. 8. for it is not poſſible that ever he and them, ſhould ſubſiſt in eternall torment, by dying, yet never dead, conſuming, yet never conſumed, but muſt periſh and ceaſe to bee, were it not that God doth uphold, and cauſe them to ſubſiſt by the power of his preſence; hell, and death it ſelf would not bee, were it not born up, and upheld by this power, *Heb.* 1. 3. my diſtinction concerning the preſence of God with the creature, is cleare and plain, I will a little further illuſtrate it. It is true, God is preſent with thoſe that are in hell, but not after the ſame manner as he is in heaven; God is preſent with the damned, but that is not any cauſe of joy to them, but it is their torment, it were better for thoſe poore wretched creatures, by a thouſand degrees, yea, ten thouſand, if they had not the preſence of God at all with them, for then their torments would end, and they would be at reſt, it would bee an unexpreſſible happineſſe to them if this might bee, *Matth.* 26. 24. God is preſent there, but not as a Father, there hee is in the power of his wrath, a Judge, a conſuming fire there, think of this all yee that for-

get and blaspheme God, God is there, and the Devill sees him together with the damned, but Gods discovery is in a way of obscurity and darknesse, the same God is in heaven, filling all with joy unspeakable and full of glory, and he doth manifest himselfe, not as a Judge but a Father of mercy and God of all consolation, not in a way of obscurity, but in his own personall glory, *Joh. 17. 24.* yea, in the glory of his Godhead, *1 Cor. 13. 12.* *1 Joh. 3. 2.* *Wee shall see God, as hee is,* now the presence of God with any one creature, and the presence of God with all creatures, in reference to the creation, in reference to their damnation, is not the essentiall nature and Divine beeing of God essentially; God is present with those that are in hell, that is, he is present by his Justice, and the Justice or righteous vengeance of God, *2 Thess. 1. 8.* that is, there is the nature of God, that is, it is not the essentiall nature, for that is infinite, and cannot be circumprized or comprehended in any place, now reckon, how much of the justice and righteousness of God there is in hell, and there is just so much of his nature there, but no creature can comprehend either the one or the other, and although the justice of God, as it is in hell, cannot be comprehended, neither by them nor all creatures, yet, as it is there, it is not infinite, and so not God essentially; I will give you two or three instances, God the Father is present in the person of Christ, the nature of God is in the glorious person of our Saviour. Now wee must apprehend, that though the nature of God, be in an unexpressible measure in the person of Christ, yet consider of that nature in reference to Christ as a person, and that divine nature in that glorious person, is not the nature of God essentially, the person of Christ is not the godhead, but a person subsisting in the godhead.

Another instance is this, grace and glory, is the nature of God, now this nature is in a Christian, for the Spirit of God, Jesus Christ, and God himself dwells in him, *Joh. 17.* now the nature of God, and the presence of God the Father, Sonne and holy Spirit is in a Christian, consider of the nature of God, and it is his being present there; consider of the presence of God in a respect to it selfe, and it is the nature of God, Gods
pre-

preſence is his being, Gods being is a ſpirituall Divine ſubſtance, now whereſoever God is (there his preſence is, and where his preſence is, there his nature is, we cannot divide betwixt the nature, and preſence of God, but we diſtinguiſh concerning them, Gods preſence in Reference to it ſelfe, is his nature eſſentially, but not in reference to all creatures, now I have ſpoken of Gods preſence in reference to it ſelfe, and ſo it is the nature and being of God eſſentially.

Secondly, I have ſpoken of Gods preſence in Chriſt and ſo it is Incomprehenſible, but not the God-head.

Thirdly, I have ſpoken of Gods preſence in a Chriſtian, and from thence I prove that the preſence of God, and the nature of God in a Chriſtian are both one, yet not without ſome diſtinction for our underſtanding, in reſpect of order, and term, laſt of all I have ſpoken of Gods preſence, with every particular creature, and I have proved, that the preſence of God with them, conſider it in a reſpect to it ſelfe, and it is his nature, conſider of it in a reſpect to the creature, and in reſpect of thoſe things that it produceth, and it is not it, the preſence of God is one thing, and that that the preſence produceth and cauſeth to be, is another, every torment in hell is in ſome reſpects produced by the preſence of God, but every torment is not the preſence of God, now all the Righteouſneſſe of God cauſing and producing thoſe torments, and the preſence of God bearing them up in the torment in it ſelfe is the nature of God, it is not the nature or preſence eſſentially, but a degree thereof, the preſence of God is one in all places, not one in all Reſpects, the ſame preſence that is life, Heaven and everlaſting glory to ſome, is death torment and everlaſting miſery to others yet one and the ſame God, though not in one and the ſame diſcovery and appearance, God hath not a double preſence, yet many diſcoveries, and appearances of that preſence, and thus much in answer to the firſt queſtion. And the firſt particular, the preſence of God. I come now to Answer the ſecond queſtion, whither the preſence of God is not but where his eſſence is, I will give a further Answer, having ſpoken ſomething to it already, by ſpeaking of the ſecond thing, which is the Omne-preſence of God.

Ier. 23. 23, 24. *Psal.* 139. 7, 8. God fills all places with his presence and spirit, all places are full of the presence and Spirit of God, the presence of God, is where his Spirit is, and that is in all places.

The presence and Spirit of God is where his essence is not, I shall speak in particular too, and illustrate some things that I said before, observe this, all places cannot comprehend the essentiall nature or being of God, God is in heaven, and in all creatures that are in heaven, every particular Saint and Angell, shall be so full of the glory of God, as that now no heart is able to conceive of, yet every particular Saint and Angell, shall receive for themselves a particular Crowne of glory, *1 Cor.* 2. 9. *2 Tim.* 4. 8. yet there shall not bee two, but one Infinite essentiall glory, that shall give so many severall crownes of glory, to so many severall persons as shall be in heaven. *Rev.* 22. 5. *Gal.* 3. 20. yet all these glorious numberlesse beings in Heaven, cannot comprehend the essentiall glory of God, God will be in heaven and in hell, and in all places, and creatures, that shall have being, yet all places, and all creatures too, cannot comprehend the Infinitenesse of the Almighty. So then this is a truth, that the presence and Spirit of God, is, and for ever shall be, where the essence of God is not, nor cannot be, I suppose I have given sufficient instances in my first Answer to the first Query, the greatnesse, and goodnesse of God, is so in all creatures, as that in respect of all creatures, it is Infinite, yet God is greater in power, and being in himself essentially, above what he is in greatnesse, presence, power, and being in all creatures, and thus much for the fifth Attribute, the presence of God.

I now come to the sixth, the providence of God, *Psal.* 103. 19. *3am.* 1. 17. *Amos* 3. 6. *3am.* 5. 17. *1 King.* 17. 1. Chap. 18. 45. *1 Cor.* 2. 9. *1sa.* 64. 3. 4. A question will arise, and that is this, whether the providence of God have any hand, in the redemption and conversion of a Christian, yea, or no? to which I Answer.

That as God by his power doth beare up and preserve all things, so by his providence hee rules and orders all things, First, God by his Providence doth rule all things in the creation,

tion, but then secondly, the Redemption and conversion of a Christian is an act of Gods providence, it is not onely one creature, but all creatures are ruled by the Providence of God, it is not onely one thing, but all things doe come to passe by Gods Providence, the eternall power and God-head is made manifest, by its Providence, in ruling and ordering all creatures, and all things too.

Last of all, the Redemption and conversion of a Christian is such a work, as that all the Attributes of God have a great hand in the accomplishing thereof; if I may speak after the manner of men, then consider, first, there is a Providence that is externall; secondly, a Providence that is internall; yet this distinction makes not this Attribute, the Providence of God, to bee two but one, that Providence, which I say is externall, is that that rules those things which are externall and visible; the things of this world, as they are carryed on in the course of nature, in the compasse of the creation, and in this respect, the Providence of God becomes visible, by the workings and appearances of it, in those things which are visible, the invisible perfections of God, consider them in reference to the creation, are made visible to the creature, by the creation, *Rom.* 1. 19, 20. the Providence of God, is the element that every creature doth subsist in, and every creature under this notion, is a dependance upon the Providence of God, *Psal.* 104. *Mat.* 10. 29, 30. 31. *Act.* 27. 34. Secondly, the Providence internall, is that which rules and orders all things in the new creation, things that are internall, spirituall, and invisible, this is the same Attribute, but not the same act, nor in the same appearance: the actings, and internall appearances of Gods Providence in the new creation, makes all things one with it self, I doe not say, that the spirituall divine workings of Gods Providence in this invisible internall world, doth make all things to be one essentiall Attribute with it self, for then a man by conversion, might approach so neer to the obedience of Christ, as to be made and called, and so become divine, and God essentially, but every thing is made one with Providence, by the sublime outgoings of Providence, in respect of union, and conformity, but no creature can be made to be, the Providence

The Description and Confutation

vidence essentially. The providence of God consider it, not as it is in any forme or creature only, but in the Abstract, in it selfe, and it is Absolutely and essentially God. The Seventh, Attribute is the Immutability of God *James 1.17 Mal. 3.6. Psa. 102.26.27.* from hence observe that the cause of our present, and eternall union with God, is the Immutabilitie or unchangeablenesse of God, this is our present, and will be our Eternall glory in Heaven, that those whom God loves once, he loves for ever; The immutabilitie of God; by which he is one and the same from Eternity, to Eternity, although he make changes and alterations in all creatures, is absolutely, and essentially God, the uttermost, and highest, glory, of Gods Immutability, stretcht out upon the highest pinne was never made manifest in one, nor in all creatures both in Heaven and Earth.

The Eighth Attribute is Gods faithfulness, and truth, *Rom. 3.4. Tit. 1.2. Heb. 6.18. Numb. 23.19.* That which I have to say is this, God is faithfull, because he is Immutable, God is faithfull because he is God, he cannot but performe what he hath promised, he cannot deny himselfe, nor that word of Truth which is gone out of his mouth, nothing shall be ever able to Alter or change his minde from doing that which he hath ordained from Eternity, *Rom. 8. Last 2 Tim. 2.13.* it is Impossible that God, and his truth should cease to be, or from being what it hath beene Eternally, first the truth and faithfulness of God is the salvation and glory of this world, the truth of God is his unlimited power, by which men are freed from the bondage of corruption, to serve the true and living God, *Joh. 8.32 Luk. 1.74 1 Thess. 1.9.* This is that which is one, and cannot be two, it cannot be divided or seperated from God Secondly, All the truth that is in all Saints, in all Angels, is no other; but this one truth which is God, Thirdly, the life and glory of the Lord Jesus, together with the life and glory of all things both in Heaven and Earth, I meane all things that have the truth of life and glory in them, is, the truth and faithfulness of God, this is that that hath exalted both Angels and men, this is that that all the Saints and Angels in Heaven and Earth do depend upon, if it were possible for
God

God to lye or deny himselfe, Heaven it selfe, with all those persons and glories which are there, subsisting in glory thorow the truth and faithfulness of God, would then cease to be, yea and all things else whatsoever must needs perish and come to nothing, were it not for this there would be no Heaven, nor Hell neither, for how could these be, when God himselfe should cease to be? last of all the truth and faithfulness of God, is the essentiall glory of the Lord Jesus, the essentiall glory of Jesus Christ is Absolutely and essentially God, God is so true and faithfull, that were there ten worlds as, there is not, and though every soule in them were filled, above what we could expresse, full of Gods truth and Spirit, yet could not all these worlds, nor all these multitudes and numberlesse numbers of spirits, thus inlightened by the spirit, be ever able to see and to expresse the utmost and highest glory, that is wrapt up in the truth and faithfulness of God, I Appeal to all that in the truth doe love, and in the spirit doe know God, whither the consolations of Gods truth and faithfulness are not deare unto them, *Job 2.2. chapt. 15. 11.*

The ninth Attribute, and the last that I intend to speake of, is Gods Eternity, *1 Tim. 1. 17. Revel. 1. 8 Psa. 90. 2.* Who is able to declare the Eternity of God? now if the spirit of any man be Immutable let him come forth and Answer, concerning this Attribute of God, I shall aske these questions, and so end with a conclusion or two, and they are these; behold God exalted by his power, canst thou teach or instruct like him? canst thou understand the spreading of the Clouds, or the voice of Gods Tabernacle? hast thou an Arme like God, or canst thou Thunder out with thy voyce like the Almighty, if all the Internall Invisible perfections of the most high God, are according to thy words are depainted, and discribed in the mortall flesh of man, come forth and discover this perfection, that all the world may wonder, and be Astonished at the appearance of thy greatnesse. Where wast thou when God laid the foundations of the Earth? who hath laid the measures thereof, or who hath stretched out the line upon it, whereupon are the foundations thereof fastened, or who hath

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that up the Sea with doores, when it brake forth, as if it had issued out of the wombe, hast thou commanded the morning since thy dayes, or caused the day spring to know his place? hast thou entered into the springs of the Sea, or hast thou walked in the search of the depth; have the gates of death beene opened to thee, and canst thou command the doores thereof? hast thou perceived the breadth of the earth? declare it if thou hast understanding, where is the way where light dwelleth and as for darknesse where is the place thereof? Knowest thou it because thou wast then borne, or because the number of thy dayes be great, hast thou entered into the treasures of the snow, or hast thou seene the treasures of the haile? by what way is light parted, which scattereth the East-winde upon the Earth? hast thou divided a water course for the over-flowings of water: or away for the lightening and thunder? thou that knowest man to be as perfect as God, yea to be God himselfe, Answer me, out of whose wombe came the Ice, and the hoary Frost of Heaven, who hath gendered, canst thou binde the sweete influences of Pleiades, or loose the bands of *Orion*, canst thou bring forth *Maxbroth* in his season: or canst thou guide *Arcturnus* with his sonnes. Knowest thou the ordinances of Heaven, canst thou set the dominion thereof in the earth? canst thou lift up thy voice to the clouds, that abundance of waters may cover thee, canst thou send lightnings that they may goe and say unto thee here we are? who hath put Wisdome into the inward parts, or who hath given understanding to the heart, canst thou number the Clouds in Wisdome, or canst thou stay the bottles of Heaven? declare this if thou knowest it all.

My conclusions are these, God is infinite in Immortalitye, Secondly, it was never, neither can be for ever, fully declared by all creatures in Heaven and Earth, last of all the Immortalitye or Eternity of God, is absolutely and essentially God, and thus much for a description of Gods Attributes.

The second thing that I am to speake of, is this, what is the mortall flesh of man, and this our Saviour and Saint *Paul* tells us, *Job* 10. 1. *chap* 8. 44. *Rom* 3. 9. *chap* 7. 18. *Eph* 2. 2, 3, 4. 12. *Psa* 39. 4, 5, 6. the 103, 14, 15, and 19. 47, 48. *Job* 10. 9, 10, 11.

Chap.

Chap. 14. 1, 2, 10. Lam. 3. 22, 39. obſerve theſe concluſions :

Fiſt, the mortall fleſh of man is the throne and ſeat of all filthineſſe and abominations.

Secondly, the mortall fleſh of man is ſubject to mortality and vanity.

Thirdly, the mortall fleſh of man is ſubject to all ſorrows, miſeries, torments and judgements, that by ſin doe fall upon the world.

Fourthly, the fleſh of Chriſt whileſt it was mortall, had not all the internall perfections of God depainted in it.

Laſt of all, the fleſh of all men whiſt it is mortall, is not, nor when this mortality ſhall put on immortality, yet then it ſhall never be as perfect as God, nor God himſelf. Now this muſt needs be moſt falſe and untrue ; that all the Attributes and internall perfections, which are proper to the great Ma- jeſty of God are depainted and deſcribed in the mortall fleſh of man, the mortall fleſh of man is not eternall, immutable, and infinitely powerfull, as God in his Attributes is, and now I have done with the fiſt part of this *Raviſhing Book or Prodigie*. I now come to the laſt part, which is, that man may be known to be as perfect as God, yet to be God himſelfe. I ſhall ſpeak but a word to this, being I have already proved the contrary, no man is ſo perfect as God.

Secondly, man is not God himſelf, Jeſus Chriſt is perfect God and perfect man ; now his perfect manhood, is not his godhead, it is not as perfect as God, nor God himſelf, and if Chriſts manhood be not God himſelf, then much leſſe, the mortall fleſh of man, and thus much in Answer to this *Raviſhing Book, Miracle, or Prodigie*.

And now it is poſſible, for leſſe then the higheſt territory of a Chriſtians capacity, to finde out the depth of this, *O unheard of blaſphemy!*

The laſt branch of the error I ſhall conclude with, is this, that though imagination inject, that is, conceit and include, the forme man, though an Idea of Chriſt crucified, that is, a reſemblance, forme, or Image, preſent it ſelf to us, yet the Ocean of Faith, drownes, and annihilates, that is, makes void or of no effect, the ſame, that is, that all the apprehenſions of

an outward created forme or Organ, crucified at *Hierusalem*, it is but a thing injected, it is but an Idea, like a shadow that presents its self to us, it is but our Imagination that doth inject such a thing, and cause such an Idea, but the Ocean of faith drownes, annihilates, makes void and of no effect, that Idea or imagination of Christ crucified at *Hierusalem*. Now if this were true, then what truth can there be in the Scriptures which doth declare Christ crucified no other wayes then at *Hierusalem*? Saint Paul saith, *I am crucified with Christ*, but hee doth not say, that Christ is not crucified no other wayes then in mee, this hath no sence in it, I dye with Christ by the power of his death, working in mee causing me to dye to sin, and to be crucified to the world and the world unto me, again, I rise with Christ by the power of his Resurrection to live in newnesse of life, but how can it bee true that Christ dies in mee? what doe men understand Christ to bee, that they talk thus of his being crucified in man? what is the Spirit of God subject to death as it dwels in a Christian? can any thing Annathamize the glorious Image of God there? or is Christ the outward forme of man? or is Christ the outward forme and inward corruption too? and so both must dye and bee crucified, and come to nothing, that the new man, God in his essentiall glory, may bee set up and adored in man, now let all men judge what truth there is in such a description of Christ crucified, as this is.

CHAP. X.

A briefe description of God according to the Doctrines and Writings of the Familists.

That which is perfect, saith hee, 1 Cor. 13. 10. is that which is so in it self; marke and observe what is delivered, and in that which it is, comprehendeth and containeth all things; the life of the least creature, of a worm as well as a Christian, is such a life or being, that it comprehendeth and containeth all things.

Second-

Secondly, God is the being of all things.

Thirdly, that God is nameleſſe, that hee is eternall and the true good

Fourthly, that God is good or to be made good.

Fifthly, that God is ſuch a good, as hee is neither this nor that good, which can be named, known, or manifeſted, but God is alſo and above all, neither is it needfull that it ſhould now enter into the ſoule, for it is already in it.

Sixthly, that God is ſuch a thing as cannot bee ſpoken or writen, but of him who is the ſelfe ſame thing and knoweth it.

Seventhly, that ſome may approach ſo neer to the obedience of Chriſt, as to bee made and called, and ſo to bee Divine and God.

Eighthly, that hee who is not the thing, cannot ſay it, neither can hee that is it, and knoweth it, ſpeak it, but if any deſire to know it, let him expect untill he be the thing.

Ninthly, that true and perfect God, and true and perfect man are one, and man doe ſo yeeld and give place to God, that God himſelfe there is man, and work alone, and doe and leave undone whatſoever he will.

10. that God is ſuch a beeing as may be diſturbed and hindered in his work.

11. that God as God is man, and man God, that is, man is Deified, made Divine and God, and God is hominified and made man.

12. that God as God is good, and goodneſſe it ſelfe, and is neither this nor that good, if God were this, or that, he were not all things, nor above all things.

13. That there is no action but eſſence in God, that as God is good, knowledge, light, love, juſtice, truth, and vertue, that all theſe are all one eſſence in God, and that they cannot be brought into action, yet he ſaith, to God, as God, it appertaineth, that he lay himſelfe open, know and love himſelfe, that he manifeſt himſelfe to himſelfe, in himſelfe; and this opening of himſelfe is the diſtinction of perſons, but in the Deified man, there is ſomething belonging unto God, which onely is proper and appertaineth to him, and not to the creature

Look into this
book, Intituled
Myſticall Divi-
nity, p. 2. lin. 1.
& lin. 22.
Chap. 4.
Chap. 9. pa. 19.
lin. 6.

Pag. 3. lin laſt.

Pag. 37. lin. 11.

Pag. 45. lin. 7.

Pag. 52. lin. 6.

Pag. 8. lin. 3.

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Pag. 74. lin. 12.

Pag. 52. lin. 7.

Pag. 67. l. 2. l. 11.

Pag. 78. lin. 4. &
ſo onward.

tures, and God is that in himselfe without the creature, originally, or essentially not in forme or action, and yet God would have the same put in practise, for there it is that it might be conferred to action, and so exercised, for what else should it be, should it be Idle, what then should it profit, for that which is of no use is not at all, now this neither God nor nature would have, but if God would have himselfe exercised and brought into action, which cannot be done without the creatures, it is then necessary that it should be so done, what then, if it were neither this nor that, nor if it were not any worke nor action or the like, what should it be, or what should God himselfe become to be, or what should he himselfe be.

Chap. 29.

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Page 88. line 1.

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14. That a deified man, knowes nothing but to love, that hee is kinde to all men, and loves all men, and all things, and that he should doe them good without putting a difference, and whatsoever is done to such a man good or bad, yea though a man kill him, and he should returne to life againe, he would forgive and heartily love him, respect and wish him well and desire all good to befall him, this he proves by Christ who said to *Judas*, friend; wherefore art thou come? God is the essence of all things that are. Againe that there is nothing contrary to God, or that can grieve or make him sorrowfull; and yet he saith that God is troubled for the sinne of man, this is not in God himselfe but where God is man, that sinne is a great torment and griefe to God in such a measure, that hee would willingly endure corporall Death, so that it might be extinguished; againe, that God is the Creatures Reasonableness, God gave himselfe and all that he had to man, and man lost and souled God, and all to the Devill, againe, that God assumes an Angell of darkness.

OHAR XL

Antichrist, in his Atheistickall description of God, discribed and confuted by a description of God, as he hath discovered himselfe in his Word.

A Description of God, in his Attributes, in his Person, and in his Workes, the Essence of God is the Spirit, *Joh. 4. 24.* God is a Spirit, God is one Spirit, one in the Spirit and this one Spirit is God, consider of God in Reference to his Eternity, Immutability, Immortality, All-sufficiency, Blessednesse, and Infinitenesse, which I have spoken of before; Gods Attributes, as his Power, Immutability, Presence, Mercy, Love, Truth, Light, Wisdome, Providence, Righteousnesse, or whatsoever belongs to God onely, all is Comprehended in the former, but I have spoken of these also, God in his Person, is first in the Trinitie, God in his workes, either Visible, or Invisible, is such, as that he cannot be knowne by all Creatures, now God in his Essence, and Attributes, in his person and in his Workes, in Reference to himselfe is one and the same, God is Eternall, *Joh. 8. 58. 1 Tim. 1. 17. Psal. 90. 2.* I shall now give you a description of perfection, as it is in it selfe, Gods perfection is his Eternity, he is Immortall without beginning and without end, who is the beginning and the end, there is nothing but had a beginning but God, nothing is so Eternall as God, Angels are Eternall, the spirits and bodies of men Eternall, *Jud. 2 Per. 2. 4. Job 4. 18. Matt. 24. 31. 1 Cor. 15. 52.* But they had a beginning, *Gen. 1.* the Administration of the old Covenant is said to be Eternall, *Gen. 17.* That is, it should be untill it was abolished, *Heb. 8. 6. 7. 2 Cor. 3. 11.* God is unchangeable, *Mal. 3. 6. James 1. 17. Psal. 102. 26. 27. Titus 1. 2.* Angels are made unchangeable, so are all Creatures that shall continue, but nothing is so unchangeable as God, who in severall appearances, and by the changes and continuall alteration that he makes in all creatures in this world, yet hee himselfe is unmoveable and unchangeable, without any shadow of

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turning, it is said in many Scriptures, *That if the people will repent, God will repent him of the evil that he thought to do unto them:* but if they will not, *hee will repent him of the good that he thought to doe to them,* *Jon. 3. 10. Deut. 11. 27. Isa. 1. 19. 20. Mal. 3. 10.*

Answer, God spake to them after the manner of men, and his businesse with them in this dark obscure appearance, under the Law, was not very high and glorious, and in this respect, the case was such betwixt him and man, as that hee was altogether upon such termes with them under the old Covenant of works, that whatsoever they got they should have, if they would have outward and inward blessings, they must deserve them, and that they could never do, and so never obtain them; now these were the thoughts of God to that people, under that Covenant, and in that appearance, all must bee considered, that if they would work and obey, they should eate the good of the Land, *Esa. 1.* if they would not, hee would destroy them; It is true, they could doe nothing without his power, but once hee gave them power to do all things whatsoever hee should command of them, but they lost it, and God was not bound to restore it againe, neither was he bound to take away that Law of Commandements, which before hee gave unto them, when they had power to fulfill it.

What would man have been after his fall, if God had in all respects left him to himself? if hee had left him Lawlesse, hee would have been like a wilde beast, making further havock of himselfe and all things; hee was not able to subsist of himself, nor to winde and turn all things in the world, but must presently sinke and perish, now man had a great desire to live, though hee and all his posterity were to dye at last, then to have dyed presently out of hand; *Adam* thought to hide himself from God, now if God did any thing for him, it was out of love, meerly for his names sake, man could not challenge any thing at the hands of God, now whilest man and all his posterity was under this cloud of darknesse, God himselfe found out a way of deliverance.

O man, what canst thou say for thy self, or what canst thou charge the Almighty with? I doe hear many objections raised

up by many spirits, if my matter did tend towards it, I should bee more at large concerning it. O Antichrist, what haste thou to say against God? my businesse is with thee. will the Almighty delude and harden thee, and then will hee condemne thee for thy being so? Is this the highest objection that thou canst raise against the truth and people of God, God must needs bee just and righteous in thy way, or else not at all, let God bee true and every man a lyer.

I shall Answer to, and discover most of thy conclusions in thy description of God, thou dost let thy tongue and heart run forth to any thing, I have, and shall speak to all that which thy heart hath imagined, and thy tongue expressed, that is worth the speaking to, I have already and shall to the end of my book, principally, direct all my discourse concerning God, and in this I have, and shall comprehend all that I have to speak against, and all that I have to contend for :

First, of all, all things whatsoever, is not God in his essence, of *Bright Starr,* all creatures, none are so glorious as Saints and Angels, which are elected, and that for these reasons. *That the creatures are fully to be reduced*

to the Creator, and consequently, as whatsoever is in the beam and heat so considered, is no other then Sun and fire it self, so is there nothing in the creature, which is not the Creator himself, pag. 77.

First, the life of Christ and a Christian is both one and the same spirit, 1 *Cor. 6. 17.* hee that is joyned unto the Lord, is one spirit; Again, the life of Christ and a Christian, is both one and the same God, *Job. 17. 22.* whatsoever is absolutely pure and divine, is God, but the life of a Christian is absolutely the pure divine glory of the Lord Jesus, therefore that life is God, 2 *Pet. 1. 4.*

Secondly, the essence, is all in all, and will bee so for ever, but the nature of God in a Christian, is not all in all, therefore, it is not God.

Thirdly, the essence is the first cause of all things, a Christian cannot bee the cause and effect too, therefore not God, that is, not God in his essence, but God in his appearance, God in electing a Saint and converting him, is not in one and the same appearance in reference to the creature, in electing there is

but one infinite appearance of God, to himself, and all things that are ordained to bee, God sees them in that one appearance, or in himself, as really as hee doth now they are, God sees all things at once, and all things at once are one eternall act of God, and every thing in this respect is from Eternity. God decreed all things before any thing had a being, before any creature did appeare to any creature, then was God all.

Secondly, God was not all from Eternity any other way then hee is now, for if God were all things from Eternity, so he is now, hee is not lesse then hee was, neither is hee more, all the glory that hee hath given to all creatures, is no decreasing of his glory, God is all things, misapprehend mee not I pray you, that is, hee is all the divine sweetnesse, that is in all creatures; the devill, as a creature is good, but God is not the nature or being of any creature but a Christian, and hee is not his nature neither, in reference to his corruption and creation, but in reference to his Regeneration.

Thirdly, God is in and present with every creature, I prove it thus, whatsoever it bee that hath any thing of God in it, in that, and with that God is present, but every creature hath something of God in it, therefore God must needs bee in and present with all creatures.

Fourthly, every creature is present with, and comprehended in the glory of God, Gods glory is his infinitenesse, if there bee any thing without God, or that in this respect is not in God, then God cannot bee infinite, *Act. 17. 28. In him we live, move, and have our being,* there is not any thing of God (observe I pray you) in any creature, without God, unlesse wee will have more Gods then one.

Fifthly, all things are God in his works and severall appearances, every work and creature is an appearance and discovery of God, for God hath therefore made all creatures, that hee might discover himselfe to them, and not to discover himselfe to himselfe, so then every appearance, discovery, manifestation or work of God, is God, the way that I shall take to make good this according to the Word is this, every appearance or work of God, is God in that appearance, the devill is a creature, an appearance of God, therefore, in that notion and respect

respect he is God, yea, but how? there lies the mystery, not in every respect, for in some respects it is as great a falsehood, as in any respect a truth, as he is a creature or work of God, good in his creation, the manifestation of, and being ordained for this condition, for Gods power, as his servant, to doe all things, *Joh* 1. 12. Chap. 40. 19. *Chron.* 2. 18. 21. *Prov.* 16. 1. according to his eternall counsell, for to bring about his end, so he is an appearance of God, and God is in that appearance, now consider that Gods end, *Gen.* 3. 4. *Rom.* 9. 22, 23. and the devills are not one, but two, and in this hee is a devill, an abominable lyer, and the Prince of darknesse, yet all this is not absolutely against his will, yet God cannot justly according to truth, be made to be the authour of sin, *1 Cor.* 14. 33. neither doth hee work it into the devill, or into the hearts of men, it is horrible blasphemy to speak it, the devill is the first founder and father thereof, *Joh.* 8. 44. *1 Joh.* 3. 8. Chap. 4. 3.

The fall of men and Angels was ordained from Eternity, and if they had not been ordained for destruction, they should never have been destroyed, *Prov.* 16. *God hath created all things for himselfe, and the wicked for the day of evil.* Jude 4. *Therefore hee hath mercy on whom hee will, and whom hee will hee hardeneth: As the potter hath power over the clay, to make a vessel either for honour or dishonour, so hath God power over all creatures, to save or condemne, according to the good pleasure of his will, for the manifestation of his power and justice, through his infinite patience and long sufferance, upon them which are vessels of wrath, and to make his mercy known on them which hee hath prepared unto glory,* *Rom.* 9. *All things shall be according to the will of God, for nothing can ever be, that is quite contrary to his will; consider of Gods will under these two notions.*

First, a Secret; secondly, a revealed will, now the revealed will cannot be against the secret, for then the Kingdome of God, or God in his will would be divided, which thing can never stand, whatsoever God is in his Word, the same hee is in himselfe, for God doth not discover himselfe to be one thing in his word, and yet is not the same in deed and in truth, then the Scriptures were worth nothing, being but a meere shadow, and a confused History indeed, and when a Christian should come to enjoy God, according to his Word and Pro-

mises, according to his Oath, Seales, and evidences of his Spirit he should finde no God at all, all Ordinances were then meate for babes, for fooles, and men voide of understanding, O then cleave to the Scripture for if that be not truth, then is there no truth at all, nor God neither.

I doe not say that all or every Word that is written there, is truth, there is some that is not, thorow the faults of translators, yet God hath bin pleased, not to suffer it to be violated or changed in the being of it. but hath kept it in their hands from such an extinguishing corruption, suppose it were possible, so to juggell with a wise man, as to perswade him that he were an Emperour and he were not, yet it were impossible that he should never come into his Right minde againe, to know the contrary, or some of his generation after him, if men should come and tell us, that such a booke were the Word and power of God unto Salvation, and we should not see the same comming along in it and with it, it is not possible that so many wise men should be deceived in the receiving of it, but should in one age or another by some meanes or other heare of the contrary.

Every appearance of God is God, not God in his essence, but God in his appearance, all the beames of the Sunne is the Sunne, no man can say it is any thing else, and it is a truth that cannot be denyed, but how, the beame is not the Sunne in its essence, but in its appearance, for the essentiall body of light is in Heaven.

The greatestt falshood and lye in the World may be a truth in its first Denomination, but in the way or manner of proving, confirming, and inlarging it, it may be made to be a lye, some men withhold the truth of God in unrighteousnesse, if men could but hold to the first principle, which is the ground of all Religions, and not forsake that in one Respect which they acknowledge in another, a Papist would then be a Protestant, a Familist would then not be Hereticall, but heavenly, and so there would be but one Religion in the world.

Every thing both in Heaven and Earth is one Infinite universall appearance of God, and every particular Creature,

is a particular appearance; the Divell is God, in one of his greatest appearances, namely of his great power, *Iob* 41. 24. 25. a Worme is God also, but in a lesser appearance, yet God in himselfe is neither lesse nor more, but in his discovery, God is in every Creature, but not Infinitely, every particular Creature hath God in it, but not the God-head or essence, for if God who is Infinite, were Infinitely in any one Creature, or in all Creatures then he could be nowhere else, and that Creature must needs be equall with God, or if his Essence were in all Creatures he would then be limited, so you may see the falshood of that Doctrine, that the life of the least Creature is Incomprehensible, comprehending and containing all things, if the essence were in one appearance, then all the light and glory of the Sunne, would be comprehended in the breadth of your hand.

Objection, But some will say, that the same light that is here, is also every where one and the same in all places, for life is one in all Creatures.

Answer, I grant, that the Sunne is one and the same in all the world, but not in every respect, it is the same in its essence, unchangeable without increasing or decreasing, but it is not the same in its appearance, the Sunne at one and the same time may be in its beames waterish in some places, in other places it may be glorious, God is the same God in all Creatures, that he is in himselfe, that God that is in the Creature, is the same who is one light and glory, and is essentially, but he is not the same in his appearance, for then every particular appearance would be an essence, and so there would be many essences and Gods.

God is the same in all Creatures, that he is in himselfe for substance in many respects, not in degree, I doe not meane thus the substance which every Creature is made of, is the nature or essence of God, yet we cannot exclude God from any Creature, you cannot see any Creature but you may see God there, neither can he be Included in all Creatures, hee is all things, yet hee is above all things, and is not the being or nature of any thing, Secondly, God is not namelesse, as some affirme, or so invisable as not to

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be known or manifested, first of all, No man hath seen God at any time. *Joh. 1. Whom never man saw nor can see, 1 Tim. 6. 16.* Yea, but Jesus Christ hath revealed him, *Joh. 1. 18. 1 Joh. 1. 1, 2.* That that wee have seen declare wee unto you, *Joh. 14. Philip, Hee that hath seen mee hath seen the Father, how sayest thou then shew us the Father, Vers. 9. The Word was made flesh and dwelt amongst us, and wee saw the glory thereof, Joh. 1. 14. Thou shalt call his name Immanuel, which by interpretation is God with us, Matth. 1. 23. Esa. 7. 14.*

Againe, secondly, God is such a good as that it is impossible that hee should bee made better; my Righteousnesse extendeth not unto thee, hee that is wise is wise for himselfe, and a man hath the profit of his own labours: this doth deny God to bee infinite, I speak as to wise men, judge yee what I say, and what Antichrist saith, and see what sense there is in their description of God.

Thirdly, God is all, but God is not the universall frame and inclination of every creature, God is all the divine sweetnesse that is in them, God is all things and in all things, as all things were conceived in the wombe of his eternall Counsell, God is not the nature of any thing but of a Christian, and not his nature neither, as I said before, in reference to the old *Adam*, but the new; and indeed that is not so properly a Christians as it is Gods, the nature was before as good, and it is no better when it is in all creatures and Angels but not good to them so, as to bee a good actually within them, yet good to them in reference to Eternity; I say againe, that God is not the frame and inclination of any creature, God is not the frame of the devill, nor the frame of mans heart; Remember the distinction, all that is divine and heavenly in all creatures, that God is, and so hee hath been from everlasting, the life and goodnesse of all creatures that hee had ordained to bee created in time.

Fourthly, God was not every creatures goodnesse from Eternity, in a respect to the creatures particular beeing, as it is now, neither was the creature good to God through his goodnesse, from all eternity in every respect as it is now, for God in his decree, did not see things confusedly, nor in a shadow,

nor out of a divine order, God did never look upon things that were not, neither did hee look upon things that were ever to bee more then they are, hee did not look upon the world and all things, from Eternity, as hee doth now, yet hee sees nor knows no more now, then hee saw and knew from Eternity, the understanding of God is infinite, *Job* 14. 12, 13. *Esa.* 40. 13, 14. *Rom.* 11. 34, 35. *Thou art the same, and thy yeers shall not faile, Heb.* 1. 13. Hee saw all things then as perfectly before they were, as hee doth now, now they have a beeing, for hee cannot increase in knowledge, power, or wisdome, he cannot doe that now which hath not been in his thoughts from Eternity.

Fifthly, the essence is not moveable, nor active according to the motion, or after the manner of men, to begin now, and anon to have done so much, and to morrow to end, but when God begins all things, hee ends them too; God in all his works and Counsels, is the beginning and the end, *Rev.* 1. 8. *Chap.* 22. 13. *Esa.* 41. 4. *Chap.* 44. 6. if God should act according to men, judge what will follow, let us a little weigh and consider the businessse.

First, if man could begin and end a work at once, hee in that work would not bee man but God, but this hee cannot doe for want of power, we must not think, that because all things are at once one act of God from Eternity, that therefore God ever did, or can doe any thing confusedly, but by such infinite wisdome that is above the knowledge and apprehension of all things both in heaven and Earth, in respect of God nothing had a beginning; to us all things have their reall beginnings and endings, yet God doth begin a work and end it, in reference to it self really, but to God all things are eternall; when an Artift would make a curious work that was never made, before hee can work it with his hands to make it visible and fit for use, hee must first contrive it in his minde, it must be made there, and then according to that inward platforme, hee guides his hand and instrument, now in some respect it is so with God, not in all.

The Workes of God are first in his minde, before hee begin any thing to make it visible, either to it self, or to any creature

ture whatsoever, and then, according to that eternall principle of infinite and divine wisdom within him, hee orders and doth all things.

Now the first difference is this; Arts and curious works, doe come into the minde of man that was never there before, for that is it that increaseth his glory amongst men, but, with God it is otherwise, for in the beginning of the creation, a worke, that neither men nor Angels had a hand in, nothing came into the minde of God, that was not there from Eternity, either in the beginning, in the Progresse, or end thereof.

The second difference is this; God by doing of all things; did not enrich himself, in wisdom, power, or glory, not in the least measure, but did all things for the manifestation of the same unto those whom hee had ordained to know it, either for their salvation or damnation, but with man it is otherwise; for all that he doth, he doth it, that by it he might enrich himself and increase his honour and excellency amongst men; and when hee hath it, then hee can discover it, now as God never did any thing to enrich himself, so hee never did any thing to bee a manifestation of himself to himself, in any other way, then hee knew from Eternity, *Prov. 8. 22, 23.*

Sixthly, God is all things, that is, God is the first originall cause of all things, and all things in their originall is God, now wee must distinguish betwixt God and his works, the works of God are all in God, and God is in all his works, but, the works of God are not God, nor never were, when God did purpose to create Heaven and Earth, and all things in them, then, when they were in his purpose, they were not God, before they had a being, no more then they are now; now they have a being, the purpose or Counsell of God, take it in all respects is God; but all the works of God are not his Counsell, Will, and Determination, but the effect and discovery of it.

The Will and Counsell of God is in all creatures, and all creatures are in Gods Will, but all creatures are not his will in the essence of it; but in the manifestation of it, the Will of God is absolutely God, but how? not in a bare single respect, for then wee should make God to bee nothing but Will, the Power of God, the Wisdom, Knowledge, Love, Light, and
Mercy

Mercy in God, is God, *1 Cor. 1. 24. 1 Joh. 4. 8. Chap. 1. 5. Joh 12.* God hath not an infinite Will to doe any thing, but ſo as hee hath alſo an infinite underſtanding to know why hee wills the being or good of any thing, and hee is as infinite in power alſo to accompliſh and bring to paſſe whatſoever hee will, *Marth. 19. 26.*

Againe, ſeventhly, God is this and that good, both in his ſervants and in all creatures, that is continually named, known diſcovered, and injoyed, the name of God is whatſoever God is, *I am* ſaith God to *Mofes, I am* infinite, *I am* ſuch a being, as thou nor all creatures are able to conceive of, unleſſe you were gods equal with my ſelf, *I am God the Almighty, the Ever laſting.*

Secondly, This name ſignifies the bleſſed Trinity, *I am that I am, I am Jehovah, I am All in all.*

Thirdly, The name of God, is the Word, *Revel. 19. 13:*

Fourthly, The name of God, is the Spirit, *Joh. 4.* and this is that by which hee doth diſcover and reveale himſelfe unto us, and that by which wee come to injoy communion with him, *1 Joh. 1. 3.* We know that God in his higheſt and greateſt glory, cannot bee known, named, or manifeſted, not to any creature, but God knows himſelf, and all things in himſelf, for nothing can bee above that that is infinite, God cannot bee above himſelf, now it cannot any way bee made good, that God is nameleſſe, either in reſpect of himſelf, or in reſpect of his creatures, what ſhould wee call him, when wee call upon his name? There is no man but calls him God, unleſſe it bee an Atheiſt, and theſe that ſay that hee is nameleſſe, do call him by many names, the true Light, the true Love, the true Good, the true Life, and many other termes which they give him, as you may ſee in their Writings.

Eighthly, The inviſible power and God-head, is in, and made manifeſt by every creature, *Rom. 1. 20.* When God doth diſcover himſelf to us by the creatures, hee doth diſcover no more of himſelfe by them, then what is in them; it is by the light and glory of the Spirit of God within me, that it comes to paſſe that I know any thing of God in thoſe creatures that are without mee, now if God ſhould diſcover himſelf no other wayes then in and by the creatures, then wee

should never know more of God, then what his works doe declare, nor know him no other way, then by the creatures, but God doth discover that to the Saints by the Spirit, which they cannot see in the whole creation, 1 Cor. 2. 2. ver. 12.

First, This world in its highest estate of glory, could never discover a particular crucified Jesus to us.

Secondly, We cannot Reade in the large booke of this Creation, the pardon of our sinnes by Jesus Christ, nor our Reconciliation with our God.

None are able
to discover the
Glory of God
either in his
person or God-
head, but to
discover a
glimps of it.

That I desire
this truth trini-
ty in unity may
be often read
and considered
of, it being, the
ground and
foundation of
all Christia-
nity.

Thirdly, This world in its brightest appearance, cannot discover that deceitfull Antichrist that is within us and without us too, no, it is the Blessed Spirit of our Lord and Saviour, that doth discover all such secret mysteries of Divine glory unto our spirits, the whole world in the time of its continuance before Christ, did never discover God in such a manner and measure as Christ did, if a man knowes all things in this world; yet if he know not God in the spirit, he knowes nothing as he ought to know.

Fourthly, What difference is there betweene the essence of God, and God in his person?

Answer, Consider of God in his Person, and he is the first in the Trinity, the Father, and is not the Sonne in his Person, or the Holy Spirit, so consider of Christ in Reference to his Person, and he is the second in the Trinity, and not the first, nor the last; Consider of the Holy Spirit in his Person and he is so likewise, but consider of God in his God-head or Essence, and he is the whole Trinity, he is the first and the last. Now I desire with Reverence and submission, for the confounding of Antichrist in many of his conclusions, who would if it were possible plucke God out of his Throne of Majesty and glory, and set himselfe downe in his Roome, to discover this mysterie to you. Consider of the order of the blessed Trinity, and observe this, that God is not in every Respect, above all order, it cannot be true, for, first, the order of the glorious Trinity is God, the beeing of God is not a confused, but he is a beeing of Divine order.

Secondly, the order of the blessed Trinity is Infinite, and cannot be apprehended, nor comprehended by all creatures

in Heaven and Earth, art thou able to discern the Infinite wisdom of the Trinity in the Divine order thereof, art thou able to expresse the mystery of that Essentiall glory, that all Saints and Angels in Heaven and Earth have ever bin inquiring into? but can never finde out, the depth of that unexpressible wisdom; that from Eternity hath bin seated there.

Thirdly, The order of the glorious Trinity is the Trinity, the Father, who is first, the Sonne second, the Holy Spirit the third, we cannot consider of the order of the Trinity without the distinction of persons, and we cannot consider of the order and distinction of Persons in the Trinity, without the union, both of Persons and natures, the distinction is, God distinguished into three persons.

Fourthly, The God-head is not the three Persons, the Father, Sonne, and Holy Spirit, in a way of confusion, but in a way of order; againe, the Father Sonne and Holy Spirit is not one and the same God but in a way of order.

Fifthly, God is above all created order, either of Angels or men, for the order of the God-head, in some Respects is the God-head, the Father he is first, and that by order, and he is not the Sonne, for then there would bee more Sonnes then one, or rather none at all; againe, the Sonne is the second, and not the first, nor the third, so the holy Spirit is the third, and not the Father, nor the Sonne, now if it were not for this, there would be no Trinity, abolish this, and you deny the Trinity.

Sixthly, God is a being of Divine order in all his workes, Adam was first formed then Eve, God divided the time wherein he did all things, into six dayes, *Gen. 1.* and he did that by a divine order, looke upon the whole Creation, as it is the worke of God, and see what a glorious order there is amongst all Creatures, *Isa. 64. 4.* if you consider of the consent that there is amongst the Creatures, notwithstanding all those differences and contrarieties that are in opposition to one another, looke upon the universall compellall of all Creatures, and see how they are fitted one to another, looke upon the combination and connexion that is among

the creatures, and in all this you may see the sweet order that is among them; O then, how Heavenly is the order of the Trinity! disorder is the confusion of all things, and sin is that that hath put all things concerning man out of order, for a man to see a mighty Army, in a difficult place, against a cunning Enemy, set in order, what sweet union can they then have in all their Battails so long as they keep order? What a blessed thing it is to see a Kingdome in good Order, wee all pray for such a day, that so many pretious lives might not bee lost as are, what a glorious thing it is to see a Parliament in order, doe wee not at this present see and enjoy the benefit of it, so consider of it, in the things of God, is it not an excellent thing to see a man walk orderly? is it not an Angelicall heavenly thing, to see a Church gathered and governed by a positive Gospell Order, to see every Ordinance instituted in a spirituall Order, what a profitable thing it is to heare a particular Christ and him crucified, preached in order; Order in many respects, is the first cause of union; O look and admire, at the sweet and unexpressible order and union of the blessed Trinity! if there be no order, there cannot be any union, union is not first. and then order, the Father is first, and begets the Son, *Psal. 2. Heb. 1. 6. Matth. 3.* the Spirit proceeds from both, and then there is union; consider of the order, union, and distinction of persons and natures in the Trinity.

I shall open what I have said by speaking a word concerning a Christians union with Christ, Christ and a Christian are both one in their originall, in nature, in the spirit and glory of God, the Father, *Ioh. 17. 1 Co. 6. both begotten from Eternity, Ephes. 1. Prov. 8. Ephes. 2. 10. Rom. 8. Heb. 2. 14.*

First, Christ is the Son of God, so is a Christian too.

Secondly, There is two natures in the person of Christ, the Divine, and the humane made heavenly by participation, so there is in a Christian, the difference is this.

Bright Starr,
If the Son of
God, by taking
on him the hu-
mane nature,
made himself
of no worth,

and descended to bee nothing, it follows that man is nothing, pag. 73. lin. 18. Now hee saith so, but sometimes hee saith that man is as eternall, as perfect as God, yea, God himself, see Theologia, pag. 31. and pag. 37. and pag. 52. lin. 6. See the Bright Starr, pag. 77. and pag. 182. See Divinity Dissected, pag. 1. If the creature, bee something, saith hee, God cannot bee infinite, for there should his beeing bee bounded, where ours be-
gun, pag. 78.

First,

First, Chriſt in his perſon. is the firſt begotten and firſt born of God *Rom. 8. 39. Col. 1. 17.* the perſon of a Chriſtian is the next begotten of God, in the Lord Jeſus.

Secondly, the perſon of Chriſt is the Word of God, *1 Iob. 1.* and was ever with the Father, *Prov. 8.* the perſon of a Chriſtian was eternally with God in his eternall Decree, but not the Word, as Chriſt was.

Thirdly, The perſon of Chriſt is that by which God made the worlds, and by which hee doth uphold and beare up all things, *Heb. 1. 3.* but the perſon of a Chriſtian is not.

Fourthly the union betwixt Chriſt and a Chriſtian is a made union, a union that in reſpect of a Chriſtian had a beginning, but the union of Chriſt in his perſon is without beginning.

Fifthly, A Chriſtians union may bee increaſed, and that may bee diſcovered concerning it, that hee never knew before, *Iob. 20. 9* but the union of Chriſt cannot.

Sixthly, The perſon of Chriſt is the ſecond in the Trinity, *1 Iob. 5.* but a Chriſtians perſon, although it bee there, yet not a perſon there, the ſecond difference is this :

In reſpect of the Offices of Chriſt, in his Kingly Office, he is over all Chriſtians, Angels, and creatures, *Heb. 1. 1 Pet. 4. laſt. Col. 2. 15.* ſo a Chriſtian is a King too, but not as Chriſt is, hee is a made King by Chriſt, *Revel. 5.* hee is a King in the kingdom of Chriſt, *Rev. 3.* hee is a King towards God, and ſhall receive a Crown, *1 Tim. 6.* hee is more then a man in this world ; more then a Conquerour, through Jeſus Chriſt, *Rom. 8.*

Secondly, Chriſt is a Prieſt, ſo is a Chriſtian too, but Chriſt is a Prieſt for ever after the Order of *Melchizedec*, *Heb. 5.* A Prieſt to offer up himſelf a ſacrifice for ſin, to make reconciliation, to purchaſe liberty, and everlaſting glory for men, *1 Cor. 5. Eſa. 53. 5 1 Pet. 2. 24.* But a Chriſtian cannot bee the ſaved, and Saviour too ; hee cannot reconcile, ſave, redeem, or give life to any, hee is to praiſe God for ever for Chriſt, and all that comes along with him, *Rom. 8. 32.*

Thirdly, Chriſt in his Prophetickall Office, hee is the onely true Miniſter of the Goſpel, hee did bring glad tydings to the world, a Prophet to teach and inform his Church by the Spi-

The Description and Confutation

rit, *Ioh. 15.* So a Christian is a Prophet too, but how? Follow mee as I follow Christ, *1 Cor. 11. 11.* *To teach the Truth as it is in Iesus,* for so hee hath been taught of the Lord Iesus, *1 Pet. 4. 10. 1 Cor. 14. 3. 33.* Hee knows nothing of himself, but what Christ reveales unto him, *Ioh. 15 5. 1 Cor. 4. 7.* The third difference in a Christians union, is this :

A Christians
union with
God is a Glo-
rious discovery
of the incom-
prehensible uni-
on of the blessed
Trinitie.

Christ in his essence is not onely the Word, but also the minde and spirit too, *Ioh. 14. Philip, hee that hath seen mee, hath seen the Father, Rom 10, Hee is God over all, bl-ss'd for ever, 1 Ioh. 5. last. This is that very God, and that eternall life;* But the person of a Christian is not the minde, word, and spirit, yet hee hath all within him.

Last of all, Christ and a Christian in their highest glory, are not one by union without distinction ; a distinction without separation, *Rom. 8. last.* Now you see the oneness that is between Christ and a Christian, and you see the difference too, the glory of a Christian is so great, that none are able to expresse, to apprehend or comprehend, *Epoef. 3. 18, 19. That that eye hath not seen, nor eare hath heard, nor is ever entered in- to the heart of any man, to know that love of God, that passeth knowledge :* Now if the glory of a Christian bee so great, how infinite is the glory of the Lord Iesus? the union of the Trinity is so great, so infinitely glorious, that all Saints and Angels knows not the utmost mystery thereof, the union is so great. that they are one in essence, though three in person, they are not three Gods but one, every person is God, not the God-head or essence.

The Father in his Essence is the whole Trinity, and so is the Son and Holy Spirit also, but in his Person he is not; Christ in Reference to his Person is the second, in the Trinity, that created, assumed, and is united to the humane nature. and in that he suffered and reconciled God to man, and man to God, this is not God the Father, he sends his Son into the world, *Jo. 3. 16.* nor the Spirit, for he reveals Christ, *Jo. 14. 17.* this is an undeniable truth, the Scriptures doth plainly declare it, *Jo. 1. 14. Matt 1. 16. 2 Pet 1. 17.* the Spirit is called another Comforter. *Jo. 14. 26. Chap. 15. 26.* this is in reference to their Persons. they are one in Essence, *Jo. 4. 24.* and in their Persons they work one
and

and the same way, to one and the same end, *Jo. 14. 18. Joel*
2. 28. Esa. 24. 3. some Scriptures concerne Christ as man,
 soule and body, *Jo. 5. 30. 31. 32. Matt. 26. 38. 39. the 20. 28.*
Phil. 2. 7. 8. 9. Heb. 5. 7. 8. Againe, some are to be under-
 stood of Christ God and man, the second Person in the Tri-
 nity, *Heb. 5. 9. Jo. 6. 62. 63. the 2. 19. Luke 21. 33. Jo. 3. 13.*
14. 15. the 1. 14. Isa. 41. 2. Againe, some Scriptures speakes
 of Christ in his God-head or Essence, *Jo. 10. 30. verse 18.*
Chap. 16. 14. the 14. 15. 1 Jo. 5. 20. Rom. 10. 9. so we must
 understand of many that speake of God as a Person. *1 Jo. 5.*
8. Matt. 3. 17. Heb. 1. 8. Psal. 45. 7. Psal. 12. 28. 2 Pet. 1. 17.
 some of his Essence or God-head. *Act. 17. 28. 29. Rom. 11.*
 Last, so *Esa. 40. 25. 26. 28. 1 Tim. 6. 16. Iohn 1. 18. Iob 36. 26.*
 so also of the Spirit, as a Person. *Jo. 14. 17. Matt. 3. 17.* some
 speake of his Essence, *Isa. 4. 24. Act. 5. 4. Iob 26. 12. 13.*

CHAP. XII.

A Description of the Devill.

OF all the wayes, and workes of God in this world, the
 Devill is the greatest and the Chiefest, *Iob. 40. 19. and*
41. 34. there in no created being in this world, that is so
 great in power as the Devill is, *Eph. 2. 2.* he is called the
 Prince that ruleth in the Ayre, and hee is thus called for
 two Reasons, First because of the greatnesse of his Domi-
 nion. Secondly, his greatnesse in being, there are but two
 kingdomes, the Kingdome of God, the kingdome of the
 Devill, the Kingdom of light, and the kingdome of dark-
 nesse, Secondly, this world by reason of sinne, lyes under a
 thick cloud of darkenesse, the Devill by his workes is this
 covering and cloud, that over-shaddows the face of the
 whole Earth. *1 Iob. 5. 19.* the Univerfall frame of this pre-
 sent evill world is nothing else but a frame of wickednesse,
 the Devill is called the god of this world, in reference to
 its defilement and pollution by the sinne of *Adam.* Third-
 ly, the Devill is the great Ruler and manager of all things
 that

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that are in his kingdome and dominion he is the Ruler of all things, and of all spirits too, who have brought themselves under his power, by iniquitie, hee is for the greatnesse of his power compared to *Leviathan*, *Iob* 49.23. Behold hee drinketh up a River and hasteth not, he is confident that he can draw up Jordan into his mouth, we know that Nations and Kingdomes are compared to waters *Revel.* 17.15. The Devill is such a devourer of Nations, as *Leviathan* is of waters, as *Leviathan* by his power doth comprehend those Rivers that he drinketh up, so the Devill by his power doth comprehend all the Nations and Kingdoms that are in this world, consider of *Leviathan* in these three respects, his greatnesse in being, he is above all Creatures, his power in action, and those mighty effects and events that are continually produced by him, by reason of these he becomes a wonder to all that shall behold him.

So consider of the Devill also, his greatnesse in being, by which he can be present in all places in this world, his power in action there is no Creature can out-goe him in wickednesse, and there are many things ascribed to him that cannot be ascribed to any other Creature either in Heaven or Earth, he is called Legion, that is, many, hee is called God, and Father, the Father of sinne, the Father of sinners, *Ioh.* 8.38.44 *Yee are of your father the Devill*, saith our Saviour to the *Pharisees*, Ye doe that that you have seene with your father, *1 Ioh.* 3.8. Saint *Iohn* saith, that he that committeth sinne is of the Devill. Thirdly, consider those mighty effects, that are continually produced by him, and in this he is above all Created powers whatsoever. Fourthly, all things in this world under this notion, are at once, and at all times comprehended by the heart and eye of the Devill, *Iob* 41.34. he beholdeth all high things, there be two sorts of things that the Scriptures calls high things, the things of God, and they are really high, so high that none can comprehend the height of them, *Eph.* 4. the other sort of high things, are the things of men, and these are not really high, they are high onely in the account of men, now these are the things that the eye of the Devill doth behold and comprehend,

Mat.

Mat. 4. 8. The Devill at once did ſhow our Saviour all the Kingdomes and Glories of this world, there be two principall thrones which the Devill Rules in; the Ayre, and the hearts of ungodly men *Eph. 2.* both theſe are the proper conſtant ſeate and throne of the Devill, he is not the Ayre, as ſome ſay and affirme, but is in, and Rules there, he is not the hearts nor breath of men, but is in, and is the chiefe Ruler there alſo.

Fifthly, the Devill is the greateſt power, and higheſt principallitie, that doth continually oppoſe the glory of Chriſt, and the ſalvation of a Chriſtian, *Eph. 6. 12.* *For we wreſtle not againſt fleſh and blood, but againſt Principalities, againſt Powers, and againſt the Worldly Governours, the Princes of the darkeneſſe of this World, againſt Spirituall wickedneſſes which are in high places:* The Devill is one of theſe Principalities and Spirituall wickedneſſes that the Saints did, and doe wreſtle againſt, wee know that there is no ſuch wreſtling or ſtriving betweene two parties that are agreed, the Devill he wreſtles and ſtrives with a Chriſtian, and thinks to conquer; a Chriſtian. he wreſtles with the Devill and is ſure to conquer, now if they were of one minde there could be no difference between them. Secondly, a Chriſtian doth wreſtle againſt fleſh and blood, but fleſh and blood are not theſe Principalities, and Spirituall wickedneſſes that a Chriſtian is to ſtrive againſt, here is a diſtinction, becauſe there is a difference, were there no difference, there would be none, but, no ſuch diſtinction, fleſh and blood are the powers of this world, the powers of this world in this reſpect are ſubject and ſubordinate to thoſe Powers and Principalities; obſerve this, there is a power that a Chriſtian is to ſtrive againſt, which is a greater being then the power of fleſh and blood, or thus, the power of fleſh and blood is not the greateſt oppoſition, that lyes in a Chriſtians way towards Heaven, I thinke the power of the Devill amongſt the Familists is a higher Principalitie and a greater Spirituall wickedneſſe, that all Chriſtians are to ſtrive againſt, then the powers of fleſh and blood; now the queſtion is, whether power were created or ever had a beginning, yea or no, I further Answer, that if it had no beginning it muſt needes be Eternall, if it

be not a Creature it must needs be the Creator, and if this be so, then what truth is there in this Scripture, and the Word of God, if there be no power but what is the Creator, then we must strive and wrestle against the will of God, againe, if power in all creatures be not the Creature it selfe, but the Creator himselve; then if this Scripture be true God himselve is no better then a Spirituall wickednesse, a greater blasphemy I thinke cannot be expressed by the tongue of man.

Sixthly, Jesus Christ by his crosse, hath spoiled, captivated, and conquered all the principalities and powers of this world, *Heb. 2. 14. Col. 2. 15.* the Devill is compared to a Lyon, so is Christ too, yea, but the devill is compared to a devouring Lyon, for his name in Hebrew is *Abaddon*, in Greek *Apollyon*, that is, a destroying destroyer, *Revel. 9. 11.* the Devill in action is like a hungry Lyon, alwayes seeking whom hee may devour.

Seventhly, The devill is mighty in understanding and knowledge, *They doe b leerve and tremble, Iam. 2. 19.* Their knowledge of Christ doth cause them to beleeve, but to tremble also, *We know who thou art Jesus the Sonne of God, as thou comest to torment us before the time, Matt. 8. 29.*

Eighthly, The Devill for number is greater in his kingdom and Generation then Jesus Christ is, *Revel. 13.* and all the world wondered and followed the beast, and power was given him over every kindred Tongue and Nation, verse 3. 7. the Saints of God did not follow him verse the eighth.

Ninthly, The Devill is a particular power or spirit above all Devils that are in darkenesse, if power were one, then it cannot be many, but we prove that there are many powers, they are called Angels, *Iud. 6. 7. Job 4.* the Devill said that his name was Legion, hee is called *Beelzebub*, the chiefe or Prince of Devils, he is called Dragon, *Revel. 12.* Wheresoever any wickednesse is, there he is, for as his being doth exceede the being of other Creatures, so his wickednesse and corruption doth exceede all others too, the nature of the Devill is the fountaine of all evils, it is the throne and top of all wickednesse, all the finnes and abominations that are committed by all persons in this world, are but as so many streames flowing

flowing from this fountaine, the Devill is called the father of lyes, the seede of sinne in the bowels of the Devill is absolutely begotten by the Devill he is the first inventor of that worke, he is called the old Serpent, a murtherer from the beginning, the first of lyers, we must not understand, that though the Devill be the father and fountaine of all filthinesse, that therefore he shall be condemned for the sins of men, God is Just and Righteous in the condemnation not only of men but of Devills too, he doth not condemne man for the sin of the Devill, neither doth he condemne one Angel for the sin of another, and although there was one who was the first beginner of all, and by that greatnesse which he had, came to be King over all, yet we must know that God never laid the sin of other Angels, to the charge of *Beelzebub*, nor the sinne of *Beelzebub*, he never laid to the charge of other Angels. *Revel. 22.12. Rom. 2.6. Psal. 62.12. Matt. 16.27.* though the Devill is the father and fountaine of all sinne, yet it is not hee that doth act and commit all, it is true, that there is no sinne committed upon the face of the whole Earth, but the Devill hath some hand or other, either first or last in that sinne, the Devill and the heart of man are both one, in one action, not both one power or substance, but too severall distinct powers, both one in action, as a thousand men may be all one in the murthering of one man, and yet remaine so many severall distinct persons as they were before, they have all one minde in that worke, which causeth such a onenesse and union to be among them, so it is the will of man to commit sin, and it is the will and minde of the Devill also, that that sin should be committed, the Devill he tempts, man he acts, so that there are two works united in one, and yet in the greatest neerenesse betwixt man & the devill, as they remain distinct in substance, so also in action now the sins of men, so far as it is their own for which they shall be condemned is not the Devills, nor never shall be laid to his charge, when a man doth commit Fornication, or Uncleannesse, the devil doth not commit & do that, yet he hath a hand in that, it could not be committed without the help and assistance of the Devill, now by all this you may see what a mighty spirit, and what a great hard worker the Devill is.

Observation, wheresoever any wickednesse is, there the devill is, *Job* 1. 7. and that for these two Reasons:

Whatsoever the devill is, that is his essence, but the power of the devill in one or many respects in one person, or in a thousand, is not whatsoever the devill is, therefore one appearance of the devill, is not the essence of him.

First, If the devill had not power to bee at once in all places in this world, then hee could not devoure and delude in such a great measure as hee do. h; It would be a long tedious piece of work for the devill to go by degrees, first to one heart, and there to stay untill hee had finished all his wickednesse, and then go to another; no, he can, and is by his power in all hearts at once, where Jesus Christ in the spirit is not, yet we must conceive that every person hath an evill or a good Angell waiting upon him, yet there is no Angell in darknesse, but doth that work which hee is the chiefe and principall agent in; I doe not say that the person of the devill is at once in all hearts, that is so great, that one, nor all hearts in his kingdome cannot comprehend, but the devill is every where by his power, by his temptations, by his servants, and evill instruments which doe obey his will, now the power of the devill in one or in many respects is not the person of the devill, that is, tis not his essence or being, but an appearance of his being, and thus much for the first Reason.

The second is this, all sin flowes from the devill, therefore wheresoever that is, there hee is, a corrupted fountain doth send forth corrupted streames, now wheresoever the stream is, there the Fountain is: the Fountain is there in part, and in appearance, but not in essence, now were it not for this the stream would cease to bee, or if the Fountain in some respects were not there, it could not bee, wheresoever the fire is, there heat is, for that is its nature and property; and wheresoever the heat is, there the fire is. take away the fire and the heat ceases to bee, now the fire is not, where the heat is in its being, but in part, and in appearance, wheresoever the devill is, there sin must needs bee, unlesse hee could cease from action, so wheresoever any evill is, there the devill is in one respect or other, take away the devill and sin ceases to bee, if the devill could leave tempting, deluding, and blinding the eyes, and hearts of men, men would then leave sinning. Mr. Perkins saith, that wheresoever Ignorance reignes, there reignes sin, and wheresoever sin reignes, there the devill rules; now it is impossi-

impoſſible for the devill to rule where he is not, it is unpoſſible, but that ſin ſhould bee where the devill is

10. The devill is not onely the fountain of all corruption in all hearts. but is in his ſelf, a particular power and ſpiritually wickedneſſe, that is, though hee is ſo great in being, yet hee is a particular being, and though his nature doth comprehend ſuch an Ocean of filthineſſe, yet is all this filthineſſe the devils own, and not anothers, this great power, I doe not ſay the corruption thereof is God in its originall; for when God firſt created this being, it had not this name, the name devill, nor the nature neither, the devill was a good Angell, and was glorious and happy, for the time that hee continued in that eſtate wherein he was firſt created, but hee together with his Angels, kept not their firſt ſtanding, 2 *Pet.* 2. and ſo were caſt down into hell, to be kept unto damnation. *Jude* 6.

This power is God in two reſpect; firſt, conſider it in its firſt originall; ſecondly, it is God in his appearance.

For, hee hath therefore created him, that by him he might manifeſt his power and diſcover the greatneſſe of his own Maieſty unto all creatures.

There be ſome affirm, that whereſoever Gods power is, there alſo his eſſence is. for his power is his eſſence; Again, others ſay, that the devill is the aire, from this Scripture, *Eph.* 2. 2 and the breath that is in mans body, hee proves the latter by the former, if the devill bee the aire, ſaith he, man doth breathe in and breathe out the aire, and in this reſpect, hee doth breathe in and breathe out the devill, theſe juggling counterfeits. by theſe expreſſions, doe deny the coming of Chriſt in the fleſh, I ſhall ground this upon this Scripture, 1 *Joh.* 3. 8. for this purpoſe was made manifeſt that of God, that hee might loſe the works of the devill; the propoſition is this:

The end of God, manifeſt in the fleſh (was) to looſe the works of the devill, I ſhall bring one Scripture to ſhew what is here meant by looſing the works of the devill, *Heb.* 2. 14: that that is here called looſing the works of the devill, is there called the deſtruction of the devill, it is not as the *Familiſts* would have it, when they ſpeak of ſelf-deniall that God muſt

bee

bee all and the creature nothing, that the created forme, nature or substance of the devill was destroyed, in respect of being or subsisting, for they hold that all created things must perish and come to nothing, that God may be all, now if the devill bee thus destroyed, then is not Christ come in the flesh, and if Christ bee not come in the flesh, then his death is made void, for hee cannot suffer that never had a being, and the Resurrection, Ascension, Intercession, and comming of Christ to judgement, must needs be nothing but a meere phantasie, and imagination, and if this be so, then nothing shall remain but the God-head and if nothing shall continue but God, then there is but one spirit in the world, and if there bee but one spirit in the world, then all things must needs be the act of God, and if all things bee the act of God; then the highest perfection that ever man shall enjoy, hee shall enjoy in this life.

My Argument to prove that he that denies this, that the devill hath a being, denies the comming of Christ in the flesh, is this, whosoever denies the work that Jesus Christ came to doe, denies Christ himself, but to say that Christ came to destroy the being and substance of the devill, a work which hee came not to doe, is to deny the comming of Christ in the flesh; I shall give one instance to prove this, hee that denies that to bee God, which in truth is God, he denies the being of God himself, but he that holds that there is but one spirit or life in all creatures, which is the true God, besides which there is no other, hee affirms God to be that which in truth he is not; Therefore he denies the being of God himself, so he that affirms that to be the work of Christ, which in truth is not, he denies the comming and being of Christ himselfe, but he that saith, that the end of Christ by his comming, was to destroy the very being of the devill. he affirms that Christ came to do that work which he hath not done, nor never will doe, therefore thus to speak is to deny the comming of Christ.

Objection, What is meant by these words, Destroy him, that had the power of death, that is the devill?

Answer, To destroy him, is not meant to destroy the devill in his being, but the devill in his enterprizes, Christ by his crosse,

croffe, dealt by the Devill, as God did by the Spanish Invasion, in which all the purposes and plots of the enemy were drawne up to one head, the execution thereof being set on foote all their hearts were linckt together in one as their ships were, and all instruments being ready, making full account to conquer and destroy all that was before them, God for the preservation of his people, raised up an instrument, to defeat the enemy in the height of their villainy, by which all their ships bonds, purposes, resolutions, counsell, and determinations, were all loosed, destroyed, spoiled, and captivated, and the Kingdome saved and delivered in a miraculous manner from such a sudden ruine and cruell overthrow, wee know that they were all destroyed, though not all slaine.

Simil.

The plot of the Devill from the beginning, and all his purposes and resolutions, concerning the totall overthrow of *Sion* was drawne up to one head, the Devill and all the instruments of Hell and this world, had made all things ready for execution, endeavouring to bring a suddaine ruine and perpetuall overthrow to the kingdome of Jesus Christ, Christ by his coming, when the Devill was in the prime of his strength, when he had gotten almost to the top of all his desires, I say that Jesus Christ by suffering for sinners, by satisfying Gods Justice, by reconciling God and man together, spoiled, loosed, captivated and destroyed the Devill, and all his assistance, in all their purposes, counsell, and preparations that he had made, and delivered all the Saints from bondage, darkenesse, death and thraldome, which they were in under the Law, and brought life and immortality to light thorow the Gospell. The similitude is full and cleare, the difference is, that Gods worke by Christ in the redemption and salvation of the world, was more excellent and exceeding glorious then this outward deliverance by man, from an outward calamitie. I do not bring this only to compare the worke of God in our outward deliverance to his worke in our spirituall, but I bring it to prove that Christ by his coming hath destroyed the workes of the Devill, as God destroyed the divices of these enemies in that
exploits

exploite which they had in hand, that as God defeated them by causing their owne purposes to be their own confusion, so God by Christ, spoyled and destroyed, not the Devill in his substance, but in all his workes, purposes, and determinations by the power of his Death and Resurrection.

I shall further Discover the Devill to you by these following considerations. First, the Devill is an enemy to the name of God, I shall prove it by these arguments, first whatsoever is not Spiritually subject and obedient unto the command of God, is an enemy to his name, for a persons obedience to Gods Commandements, is that by which the name of God is glorified and exalted, but the Devill is not spiritually subject and obedient to the Commandements of God, therefore he must needs be an enemy to his name.

Secondly, that spirit that would exalt himselfe so as, that by his inventions he would be equall with God, that spirit in so doing is an enemy to his name, but the Devills desire was, and still is to exalt himselfe so as that by his inventions he would be equall with God, therefore the Devill is an enemy to the name of God.

Thirdly, that spirit that doth indeavour to destroy all the decrees and workes of God concerning the Redemption and Salvation of man, which are for the glory of his name, that spirit is an enemy to his name, but the Devill hath and still doth indeavour to Annihilate and make voide all the Decrees and Workes of God, concerning the Redemption and Salvation of the world, therefore, the Devill is an enemy to the name of God.

Last of all, that spirit whose nature, is contrary to the nature of God, that person must needs be an enemy to the name of God, but the nature of the devill is in an unexpressable measure contrary to the nature of God, therefore the Devill cannot be any other then an enemy to God, the Scriptures to prove these arguments are these, *Revel. 12. 7. 8. 9. Gen. 3. 1. 2. 3. 4. 5. 14. Matt. 4. 3. 6. 8. 9. Revel. 12. 3. 4. Matt. 2. 16. 20. Eph. 6. 12. Job 4. 18. 1 Pet. 2. 4. Ioh 8. 48.*

Secondly, the Devill is an enemy to the nature of God, I prove it thus, first, that that is not or hath not the nature of

of God in it, in one respect or other, he must needs be contrary to it, for that which is not light, or which light is not in, that must needs be darkenesse and so consequently contrary to it.

But the devill is not the light, nor is not in this respect in the light, therefore he must needs be an enemy to it.

Secondly, That which any person seeks continually to destroy and devoure, that he cannot at that time countenance and bee a friend too, but the continuall practice of the devill is, how and by what meanes he may devoure and destroy the nature of God in a Christian, therefore he is an enemy to it, the joy of the devill, if he have any is, that he by his might and power, being premitted, can deface the Image of God, and hinder the workings of the divine nature in the person of a Christian.

The desire of the devill is, that he might, never to all Eternity, be made partakers of the divine nature, nor ever be united or reconciled to God, this is a *Maxime* in Divinity, that a true and reall desire of Grace, is Grace, the Devill cannot have a spirituall desire to be united to God, but that desire must in the rise of it, be produced by his union with God; your *Familistical Infants*, I mean those of the vaile, doe say, that all things without exception are reconciled from this Scripture and the like, 2 Cor. 6. 18, 19. Col. 1. 20. Now if all things be, then the devill is, if this be true then this absurdity must needs follow, if the devill be reconciled, then Christ dyed, to reconcile that which by his crosse was totally captivated, and destroyed, Heb. 2. 14. Col. 2. 15.

Secondly, If this bee true, then the Apostle doth say that in one place, which hee denies in another, compare Col. 1. 26. with Col. 2. 15. Now if they say that the Scriptures are false, and that there is no devill, they speak that that their fathers in a better, subtiller way have spoken before them, therefore they may save themselves a labour.

CHAP. XIII.

A Description of the Spirit of man.

Although this be a difficult point, to show what the spirit of man is, and a thing that I intend not to meddle with, in that way that many do. yet give me leave to describe unto you what the spirit of man is; it is described in the Word of God, therefore I make bold to give a definition of it, God hath carryed my spirit through a greater and harder work then this is.

There be these opinions of the spirit of man, one is; that it is mortall, and shall dye and perish with the body; others say that it shall dye with the body but shall bee raised again at the last day; others say, that it is God, God in his essence. as for this last sort I have made it the principall part of my discourse to show the mysterious Antichristian falshood thereof; and for the further confutation hereof, I shall goe on in this matter concerning the spirit of man.

I desire to keep close to the rule, and I think this to bee the surest way to take to, that no man may winde and baffle mee out in what I shall say, and then wee shall see the blasphemy of these Doctrines to appeare nakedly to our view, consider of and lay to heart, what I shall say to you, for I think that I shall have many witnesses and testimonies on my side, when I have done, I shall describe the spirit of man to you by these queries; the first Inquetry is this, what is this spirit in its self? secondly in its action.

First Answer, The spirit of man was created and received a being, which it had not before, by the Word of God, *Gen. 2. 7. Job. 1. 10. Hee was in the world, and the world was made by him, and the world knew him not:* the world was not finished before the spirit of man was made, for the spirit of man was one of those works that God made in the creation, God breathed in man, in the face of man, the breath of life, and man became a living soule, *1 Cor. 15. 45.* The first man was made (observe that expression,) a living soule, it had a beginning, God

God had ordained that it should bee, *Heb. 11. 3.* But it had not a reall substance and beeing, before it was created, all things are eternall in reference to the purpose of God, but nothing is eternall in reference to it self, nothing was really neither in respect of it self, as it was in the creation; Gods purpose was that it should bee one of his works in the creation.

Some doe conceive that because it was, and in a great measure still is, such a great and glorious beeing, therefore it must needs be, not onely of, but the essence, or God himself, for when God breathed in *Adam* the breath of life, hee then did breathe in himselfe, and could breathe in no lesse then himselfe.

Again, secondly, we acknowledge it was made by the Power, Spirit and Word of God in its creation, yea, and we acknowledge further, that it is not onely by the power of God, but of the power, and is the power of God, wee dare not acknowledge any thing because of our imaginations; for they are deceitfull, but wee are bold to affirm and contend earnestly for that that God hath revealed unto us by his Word and Spirit, *2 Cor. 5. 6. 1 Cor. 2. 12. ver. 10.*

Thirdly, It is said by some, that if we will prove that the spirit of man is the power of God, which indeed we doe, here is our warrant, it is of God, *Rom. 9. last. Of him are all things.*

Again, It is of God, once have I said it, saith the *Psalmist*, yea twice, *That power belongs to God*; it is such a thing as cannot be attributed to any being, so as to God, no man can challenge it, and say, that power in the least measure belongs to me, no man hath power of himselfe, either to be, or not to be, either this or that, rich or poore, a King or a Beggar, to live or dye, to walk or refrain from walking, *Rom. 13. 1. There is no power but of God.* now thus farre we can goe and no farther, not in a way of truth, modesty, and safety, unlesse we will make our selves of the number of them, or compare our selves to them that praise themselves, saying, that no man can Preach such strange, high, rare, divine mysteries as they can.

He that is baptized with the Holy Ghost, knows all things by the same light that God doth, but this is not high enough,

this may be plainly seen within the Scriptures, he knows all things as God doth, nay, a little higher, he that doth submit to them, to God, may be made and called: and so bee divine and God; This is mysticall Divinity, that none can understand but themselves, deified men, therefore they live above the Moon, for they live in the Sun, but if we will prove what was said before, they will disprove us by this that such a God is not worth any thing (I am ashamed to expresse the very word) whose essence is not where his power is; well, what I have said wee have proved, and will acknowledge, but not in every respect, for in some respects, it is an Antichristian lying blasphemy, Ile speak but a word, it being already sufficiently proved:

The spirit of man is God, and God is the life of man. God is all things, and all things are God, not in his essence but in his appearance.

First, If the spirit of man be God, then why is it said that God made it, or that man became such a thing? God cannot be made, he is without beginning, blot out that Scripture.

Secondly, If the spirit of man be God, then he did know all things sensibly and infinitely, and did doe all things, and still doth know all secrets both in heaven and earth, in grace and in nature.

O mysticall Antichrist, prethee tell me one thing, doe not be found to be a lyer in every word, dost thou know really and absolutely, that thou thy selfe art God, and knowest all things as he doth? then tell me this, what diddest thou doe? what was thy employment and work from all eternity? canst thou not tell? If thou art God thou canst not forget thy self, nor be ignorant of thy self, before thou didst appear in this Organ or visible forme, which before was hid within thy self in silence and darknesse.

But thou wilt answer me with this word, that he, that is the thing cannot speak it, but if any desire to know it, let him expect untill hee bee the thing.

This is a poore come off, is not God as infinite in his Word, as he is in his minde? observe that.

Againe, if thou art God, why dost thou not in thy preaching

ing and writing, discover unto thy members the secrets of all hearts, thou knowest not what I am now doing against thee, thou knowest not how long thou shalt live, nor how soone thou shalt die.

Againe, if thy Spirit be God, show me all things in the path of nature. canst thou number the Starres, and call them all by their names? Canst thou number the sands of the sea, and count the measure of the Waters to a drop? Canst thou cover thy selfe with Darkenesse and make the thicke darkenesse thy Pavillion? doth the eyes of all Creatures waite upon thee, and dost thou give them their meate in due season, it is time to stop? If thou canst, come forth and answer? If not, Why dost thou so exalt thy selfe, speake against, and without measure blaspheme the Almighty,

The Spirit of man is not the Essence, but it is God in the appearance of his power, and the power or spirit of man is God in that appearance.

When God made man, and put a spirit into him, he did put in or goe into man himselfe, but he did not put in, or goe in himselfe, in his Essence, but in the manifestation and discovery of his Essence; and so he appeared in all Creatures, but in man after another manner, setting up a greater light and manifestation of himselfe. than he did in all other Creatures besides, except the good Angels; *Job* saith, that the spirit of a man is the Candle of the Lord; it is not the Lord in his being, for light and darknesse are both alike to him.

The spirit of man is not, in the course of nature, a light to the Lord, to discover any thing to him, but it is the Candle of the Lord, set up by him in the bodies of men, by which light, they come to know God, and to know all things that hee hath decreed, that by that light shall be revealed unto them, *Rom. 1.19*. For as much, as may be knowne of God was manifest in them, for God hath shewed it unto them, now if that light had bin able to carry them forth, into a spirituallity in all things, that as they knew God, so they might glorifie him as God, and not become vaine in their imaginations, and so turne not, nor make use of that knowledge which they had of God, to the exaltation

and setting up of that, that was not God, they had bin saved, *verse 20. 21. 22. 23. 24. 25.* but that light was not sufficient for such a worke.

Secondly, the spirit of man is of, thorow, and to God, that is, as he is the Ordainer, Creator, Governour, and Upholder thereof, surely, there must needs be a wonderfull appearance of God, in all this, and this must needs be God in a glorious appearance or discovery of himselfe in man, and yet his Essence is not the nature life and spirit of man, a wonderfull appeatance of God in man, to give and measure out into his Spirit, so much power and glory.

Thirdly, the spirit of man as it came forth in its first estate, out of the hands of God, was the sweetest and the excellentest of all Creatures in this world, and was heire of all things, being very frequent in Communion with God, now the same spirit that he had then, he never lost, for then he would have ceased from his being, and therefore all men have such a spirit as then God gave unto *Adam*, that which he lost by falling; was that good, peaceable, holy and glorious condition wherein he stood with God, this hee lost, both for himselfe and his posterity, in the day that thou eatest thereof, in dying thou shalt surely dye; now if by dying the Lord had meant, to take away his Spirit in the being of it, then how comes it to passe that he lived so long, knew his wife, and increased in his Generation, by which meanes we come now to have a being in the world, what cunning Antichristian Poeticall, Phylosopher is there, that can winde us out of any of these truths.

Fourthly, If *Adam* lost his spirit, and it was not one and the same with ours, then did God raise up another contrary Generation in the World, and then what kind of Death is that which he did, and we doe now suffer, if that spirit was destroyed in the being of it then it never after felt, or could be any wayes capable or sensible, either of a condition of Joy, or torment, but that, that we call the losse and fall of man, that Antichrist, saith, is nothing else but God in an appearance of darkenesse, for the sinnes cause, and for the good of the man, that God and man had made, that hee might take

take an occaſion by this darkeneſſe and obſcure appearance, to manifeſt himſelfe to, and in the man, in all his Eſſentiall glory, Anſwer, man by his fall inſtead of bringing Death to himſelfe and to his poſterity, by this meanes he brought life and immortality, the God-head and the Eſſence to himſelfe; if all this be true, it is time I thinke, to throw away the Scriptures, in the beginning God made man Righteous, but he hath found out many inventions. *Eccleſ.*

Fifthly, the ſpirit of man is a particular ſubſtance and power; beſides the Eſſence of God, yet there is not another Eſſence or God-head beſides that one, who is Infinite and Eternall, all ſpirits whatſoever are ſo many particular ſubſtantiall powers, all powers, whatſoever are one in their Originall, but many in reference to their particular beings; if any man hath lockt himſelfe up in ſecret, and is very loath to come forth to ſhow himſelfe plainly to the pooreſt capacity, whether he be for Chriſt or for Antichriſt, yet let him now come forth to helpe us againſt the mighty, or to helpe the mighty againſt *7chorab*; I will prove this truth to you by the Scripture and by Reaſon too.

Bright Starr,
That light is a pure ſimple naked and habituall faith, Reſiding in the crowne of the ſoule, and behold's God without any meane, pag. 115.
As if he ſhould ſay, that the ſoule, by a habituall faith, behold's God, without a Mediator, for, ſaith he, nothing is but Gods will. pag. 70. the will of God is God himſelfe, therefore, nothing is but it, pag. 71. line 14. and that this is a Divine truth according to the Scriptures, he turnes you to the firſt chapter, and there you ſhall ſee one lye proved to be a truth by another, if this be a truth it is Impoſſible that there ſhould be any Mediator, and if this be true then the ſoule is God, and ſo God doth behold himſelfe without any meane.

Which is, *1 Pet. 3. 22. At the right hand of God, gone into Heaven, unto whom the Angels, Powers and might are ſubject,* here is included in this, all the ſpirits that are both in Heaven and Earth, now I prove that they are perfect particular powers and beings beſides God, the power of God in the God-head is God, and it is not compounded of parts and degrees, but the power of God, in the ſeverall appearances of God, is not the life and being of him, but is the life and being of Angels and men.

Secondly, the power of God, in his Eſſence, cannot be made or brought into ſubjection, under Jeſus Chriſt, but the

the power of God in his severall appearances are, for God hath so exalted the Lord Jesus, that all Creatures both men and Angels are made subject to him; *Philip 2.9.10.* But God cannot be made or brought under subjection to God, as these Angels powers and mightes were; Againe,

Thirdly, There cannot be a higher confusion, or A greater contradiction imagined and expressed by the heart and tongue of man then this, to thinke that God, should ever bow downe to the Lord Jesus. God in his Essence is the blessed Trinity, in his person hee is the Father of our Lord Jesus Christ, take away a mans, or an Angels power from him, and what is he? Againe,

Fourthly, It is impossible that ever God in his power, should be spoyled, by the crosse of our Lord Jesus, *Col. 2.15.* and hath spoyled principalities and powers, and hath made a shew of them openly, and hath triumphed over them in the same crosse.

Fifthly, God had ordained and created these invisible powers for this one maine end, that Christ in his crosse might spoyle, and triumph over them, for the Everlasting glory and exaltation of his owne name, *The seede of the woman shall breake the Serpens head, Gen.*

When hath ever any Army, bin so exalted in glory as at that time, when they can by one thousand, bring into subjection and to confusion many thousands?

This is the unspeakeable glory of the Lord Jesus, that he can bring forth from under a poore low appearance on the crosse, such a mighty and Infinite power and glory, so as to spoyle, to pull downe, and lay in the dust, all the glory of this world, thus much for a certaine truth is clearly held forth in the Word. Againe,

Sixthly, The spirit of a man hath many faculties, that goes, to the making up of a compleat spirit, and these had a beginning and were Created, and so were all powers both in Heaven and Earth, for by him were all things created, which are in Heaven, and which are in Earth. things visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

Col.

Col. 1. 16. I could give you a large Description of the will of a man, what an irresistable power it is, untill that power that made it, doe, or is pleased to perswade and allure it, there is no compelling of it, will that is forced is not will, so also, the thoughts of a man, how can hee with his thoughts, soare up and down, and incompasse heaven and earth, and bring home tydings of that which the tongue is never able to expresse, nor indeed the whole heart able to conceive of, or comprehend, the devill, as I said before, of all creatures, is the greatest power that is in this world, but a Christian in the spirit of the Lord Jesus, is a power above the devill, in a greater measure then the devill is in power above all creatures, *Rom. 8. 37, 38.* Hee onely is able to trample upon the devill, *James 4. 7.* And by Faith to overcome this world, *1 Joh. 5. 4.* A Christian in power is next unto Christ, the devill is next unto a Christian, Antichrist in power, is next unto the devill, and a naturall man next unto Antichrist, so a man in his affections is very strong and mighty, who is it, or what is it, that can take off the minde of a man from that which he hath affection to, all the powers that are in the soule are never in a Joynter Harmony, nor are ever knit in a stronger union, then when they are upon one thing, met together in a band of love.

What is that that makes a man a monster in nature, but because his limbes and joynts are not according to the course of nature? what is the cause why some men are foolish, and altogether void of Reason, but, because their spirits are not according to that common frame, which usually the generation of the Sons of men are in? the continuall action of mans heart, is to live and move in the devill; to have his heart so set upon himself and the things of this world, that all created powers in Heaven and Earth are not able to take it off, *1 Joh. 2. 15.* *Ephes. 2. 2.* what is that that makes men to bee so resolute, so positive, and wilfull in all Hêresies, Opinions, Disputations, and Works whatsoever, but because that these three principall powers in their spirits, are deluded and captivated by the god of this world.

Lastly, The life and spirit of man is not the winde in the Aire, nor the breath that is in mans body.

The Description and Confutation

Objection, The spirit is a reasonable creature.

Answer, The winde is reasonable in reference to the creation, but in comparison of man it is not; Man is false down into everlasting misery, and raised up again into everlasting glory, doth the winde know or understand this?

Again, The breath onely is not the spirit, for the same reason that I said before.

Secondly, The breath is visible, and may be seen, but the spirit is invisible and cannot be seen, therefore it cannot be the spirit.

Thirdly, The breath that is in man, and the breath of a beast are both one, under some considerations: first, they are both one in their originall. Secondly, They are both one in motion, and visible appearance; Lastly, They are both one in their end, consider this, first, how God hath united himselfe to all his works, by which they come to be, and to subsist in their being

Secondly, Consider how God hath united one work to another, yet notwithstanding this union, they remain severall and distinct in their beings, natures, motions, and possessions, the being of a Beast is not the being of man, the nature of a beast is not the nature of Man, the motion of a Beast is not the motion of Man, that which a beast hath possession of, that is not, nor cannot be the inward, internall eternall possessions of men, a Beast knows his own kinde from a man, this is not mans motion, nor the motion of breath, therefore that cannot be the spirit. Thus much for a Description of God, of Angels and men.

CHAP. XIV.

A Description of the sin against the holy Spirit.

THe sin against the Holy Spirit is this, when a man is enlightened, and tasted of the heavenly gift, and of the good Word of God, and is partakers of the Holy Spirit, in such a measure, as not to be intangled or polluted with the world, when

when a man out of that light and knowledge which hee hath of God, doth make a large acknowledgement of the Lord Jeſus, a man that doth delight to know God in Jeſus Chriſt, and doth ſeek him daily, for ſuch a man to fall away thus, he doth commit that ſin which ſhall never bee forgiven, neither ſhall there ever be any mercy for that man in this world or that to come, the ſins I ſhall ſumme up in theſe ſeverall expreſſions; When a man ſhall make uſe of all that light, knowledge, and ſtrength which formerly hee hath received, in a willfull way, to this end, that now by all this, he doth deny the coming of Jeſus Chriſt in the fleſh, for a man that hath known Chriſt by the light of the ſpirit, and hath received a taſte of the goodneſſe of God, for ſuch a man, with a good will and delight, purpoſely againſt his conſcience, againſt the ſtrivings and motions of the ſpirit, out of a hatred and malice againſt him and his members, for ſuch a man to deny Chriſt in his coming, to undervalue him, to laugh and make a ſcorn or jeer of the ſpirit, in all that it ſaith in the Scriptures, for a man to mock at the ſervants of Chriſt; when they write, diſpute, and contend, for that Faith that was once given and cannot be given again, the Word ſaith, that it is impoſſible that ſuch a man ſhould be renewed again by repentance, ſeeing they crucifie again to themſelves the Son of God, and make a mock of him, *Heb. 6. 4, 5. 6. 2 Pet. 2. 20. Matth. 12. 45. Eſa. 58. 2, 3.*

O Antichriſt, what doſt thou ſay to this? art thou able to come forth and confirme thy Doctrine, by ſignes and lying wonders, canſt thou by thy turning of Divinity into Phyloſophy, and Phyloſophy into Divinity, and ſo make up one great myſtery of Iniquity. draw away the third part of the Starres of Heaven, the third part of Profeſſours after thee, well this may be, thy number increaſeth apace, but thoſe that are elected, ſhall never fall, we doe look for what we already ſee, for trying, apoſtatating, and back-ſliding times, but bee of good comfort, whoſoever thou art that haſte but as much Faith in, and love to a particular crucified Jeſus, as a grain of Muſtard-ſeed, which is the leaſt of all ſeeds, thou ſhalt never fall off for ever, from thy communion with God in the Lord Jeſus, *Rom. 8. 38.* nothing ſhall be ever able to make a ſeparation betwixt thee and thy God.

But some may object and say, to what end doe I thus labour to discover the spirit of the Devill, and of Man, and the sin against the holy Spirit; wherein doth this describe and discover that mysticall mischievous Antichrist, whose Doctrines you undertake to overthrow by the Word of God.

Answer, By discovering and describing the devill, I prove and beare record to many truths, and by proving and bearing witnesse to the truth, that it is the truth; I condemne many Doctrines as being false, untrue, and not of God, but such as would if it were possible, blot out the true knowledge and remembrance of the true God, from the midst amongst us; there be these generall Doctrines, and patticular hereticall parts, which are discovered to be no other, then the imaginations and lies of blasphemous lying spirits, the Familistickall Doctrines in generall which are described and confuted by the discovery or description of the Devill are these;

First, It weakens and annihilates this Doctrine, *viz.* That there is but one spirit in the world, and that is essentially God, if the Devill have a beeing, as the Scriptures declare he hath, than there are two spirits in the world, and if there be two spirits, then of necessity one of them cannot be absolutely and essentially God, unlesse we will acknowledge two Gods; now if there be such a beeing or spirit, which is absolutely evill, and so a Devill absolutely, and really, then this Doctrine is false which acknowledges but one spirit.

Again, If there be no devill, as they in all their writings often affirme there is not, then is there no God neither, and this I prove by these Arguments.

First, Hee that willingly denies God in one respect, he denies him in all, but this Doctrine doth deny God to be in this respect, under this one maine consideration; Therefore it denies God under all considerations, I shall explicate this Argument thus, he that denies the Workes of God, he denies God himself, but this spirit will not acknowledge a devill, who is one of Gods Works in reference to the Creation, it will not acknowledge that ever there was such a beeing or spirit, such a work or creature, as he is whom we call by such a name, therefore in denying him who is one of the works of
God

God, yea, the chiefeft of his wayes, as *Job* saith, they deny God himself.

Secondly, Every work or creature that was, or ever shall bee created, is an appearance of God, my Argument is this, hee that denies any of Gods works, he denies the appearances and discoveries of God himself, but this Doctrin doth deny God in respect of his creatures, which are so many discoveries of him, therefore it denies God himself, he that denies any one beam of the Sun, and will not acknowledge it to bee the light thereof, he denies the Sun it self, for as sure as the Sun is, so sure is it that all its beames are its own proper light, and there cannot bee any division made, unless men will say, that it is not in Heaven.

Thirdly, Hee that denies all the works of God, by him God is not acknowledged, but this Doctrin doth deny all Gods Workes therefore it denies God himself, all creatures doe declare this Truth, that God is, now if all creatures which doe discover this, that God is, are not, then God is not, if that which in truth discovers God to bee, *is not*, then God, who is really discovered to bee, by these creatures which he hath created, (*is not*.)

He that will not acknowledge that to bee a creature, which in truth is a creature, he denies all creatures, and holds that nothing is but God and his will, he that denies *Belzebub* to *Bright Star.* bee, who is the prince of Devils, he denies all the devills that *Theologia.* are in hell, and hell it self, now if there be no evill Angels, then are there good ones, for these Angels which are now evill, were once good, and if the Scriptures which speaks concerning this, be not a truth, then is no thing a truth that it speaks of, and then this damnable Paradox stands firme, *viz.* that there is nothing in the creature, which is not the Creator, nothing in the Creator, that is not God.

Fourthly, He that denies him that is begotten, denies him *Bright Star.* also that doth beget, but this Doctrin doth deny Christ to be who is begotten of God, *Psal. 2. Heb. 1. Joh. 1. Esa. 42. Alt. 2. 1 Joh. 4.* Therefore it denies God himself, I prove it thus, the devill tempted our first Parents, and they obeyed, and so were condemned, and upon this Christ was promised,

Gen. 3. Rom. 5. Now if the devill was not, how could hee tempt, if the devill never tempted, then man never sinned, if man never sinned, then Christ was not promised, if Christ was not promised, then he never appeared, if Christ never appeared, then he never dyed, was not raised, nor never ascended, if all this be true, then you that have any knowledge of Christ, any relation to Christ, any fellowship with him in the spirit, *1 Joh. 1. Phil. 2 1.* Judge for I appeal to you all, of all different opinions whatsoever; I say, judge whether this doth acknowledge any God, but what is in the creature, and so no God at all. and this is the first generall Doctrine, and some particular parts together with it, which is described and confuted by a description of the devill, and the Spirit of man; the second generall that is described and confuted by a description of the devill, the spirit of man, and the sin against the Holy Spirit, is this, that all the abominations of men and devills are the act of the Spirit of God; now if there bee two spirits, then there are two distinct actors two different works, all which cannot be the act of God; The third Doctrine described and confuted is this, that nothing shall remain but the god-head, their meaning is, that this world shall bee eternall in its generation, this present succession of ages and generations shall never end, for God is all things, and all things are God, now if it be a Truth, that there are more spirits then one, then this is true, that they shall all come to judgement, they shall appeare before God to receive an everlasting portion, either of life or death, joy or torment, glory or shame, *Mat. 24. 1 Cor. 15. 2 Pet. 3. Revel. 22. 1 Thel. 4 13, 14, 15 16, 17. 2 Thel. 1.* even according as they are ordained, according as they have walked; The fourth and last generall is this, that perfection is in this life, their meaning is, that there is no perfection at all, for they define perfection to be God himself, now if the devill be, then hee is a creature, if he be a creature, then all creatures cannot obtain perfection here, for the devill was charged with folly ever since the beginning, and delivered unto chaines of darknesse, to bee kept unto damnation, *Jude. 2 Pet. 2. Job. 4.*

Again, If the Scripture be a truth, then all men shall not be

Bright Starr,
Theologia.

Divinity dis-
sected.

Bright Starr,
Pag. 77. 78. lin.
11. pag. 79. l. 13
Theologia pag.
25. pag. 74. pag.
87. l. 12. pag. 37.

be ſaved, and thoſe that ſhall, yet in this life, they have but a part of that which they ſhall enjoy hereafter 1 *Cor.* 13. 1 *Threſſ.* 4 13. 14, 15, 16. Now I leave the reſt for you to conſider of.

CHAP. XV.

An Exhortation to all Chriſtians.

I Have a word or two to ſpeak, and that is, to a publick Preacher, to a private Chriſtian

You that are famous for preaching of Jeſus Chriſt, deliver not your mindes in ſuch a way of myſterious obſcurity, ſo as that not ten in a hundred can underſtand your meanings, whether you be for Chriſt or Antichriſt, 1 *Cor.* 14. 19.

Secondly, Condiſcend and ſtoop down without thinking it to be a diſparagement to you, to the pooreſt weakeſt capacity, *Rom.* 14 7. Chap. 1 14. Take heed of preaching your ſelves and your own words to the people, 2 *Cor.* 4. 5. *Gal.* 1. 10.

Thirdly, for the confirmation and comfort of the members of Chriſt, by your preaching of Chriſt, for the confounding of the hopes of Antichriſt; clear your ſelves from thoſe Antichriſtian, Familistiſticall Reproaches and aſperſions, that are caſt upon you, and upon that truth that you deliver, 1 *Cor.* 13. 1, 2. to all Chriſtians that are not ſo publique in your trying and examining of all Religions, Doctrines, Spirits, and opinions whatſoever, be ſure to hold faſt a particular crucified Jeſus, 1 *Threſſ.* 5. 21. *Revel.* 3. 11.

Secondly, doe not beleevve nor put confidence in any ſpirit or doctrine, what ever it be before thou ſeeſt the ſpirit of the Lord Jeſus, bearing witneſſe to the truth of that in thy own ſpirit, 1 *Joh.* 4 1. *Rom.* 8. for Sathan, Antichriſt, and his falſe miniſters, and Apoſtles, are now very thick to be ſeen, in the forme and ſhape of true Miniſters, and good Angels, 2 *Cor.* 11. 13, 14, 15.

Thirdly, looke well to your communion, delight not, nor be be not taken up too much with thoſe who do preach and glory

glory in that, which is not within the measure or compasse of; their strength and understandings, boasting of things which they never saw, 2 *Cor.* 11. 12. 13: *Col.* 2. 18. vainely puffed up, with deepe secrets, Divine mysteries, unknowne paradoxes, *Col.* 2. 18. Delivering most of their matter, unlesse it be now and then a gob, to feede their owne bellies, and the weake, *Rom.* 16. 18.

Last of all, labour to be much in love, if thou hast any love in thee, now tis time to manifest it, this is the greatest and highest excellency of all, there is no grace nor glory above this, neither in God, nor men, 1 *Cor.* 13. this is that, that shall abide with thee for ever, this is that, that makes thy spirit to be so like unto God, this is that, that makes thy face to shine in glory, what is all without this, knowledge doth puffe up and make men loftie, loose and vaine in their conversations, therefore love, wheresoever thou seest the Image of Christ in the least measure, without partiallity without Hypocricie, *James* 2. Doe not Respect, exalt, and cry up any mans faith and knowledge, with a respect to his person, because he is Rich, hath a gold Ring, and is in good apparell, and bravely housed, and is in favour with the best and Richest sort of Gentry, these are common actions amongst many, but consider of the life of our deare Saviour Christ whilst he was in the flesh, I know it is hard to doe this, but Remember the promise, to him that over commeth will I grant, to sit with me in my throne, even as I over came, and sit with my Father in his throne, *Revel.* 3.

CHAP. XVI.

A Petition presented to the Familists, With a further confutation of their Erroneous Doctrines.

O Bewitched; deceiving Antichrist, I have some Requests to present unto thee and they are these; first, you that are perfect men, you that can yeeld obedience so, as to be made and called, and so become Divine and God, if ever you would

would helpe and deliver a poore miserable damned Creature, according to your notion, out of misery and darkenesse, one that hath had God and all; but now have sold him and all to the Devill; and doth still remaine in an estate of Emnity and Rebellion against God if your Religion be a truth, then grant these petitions that I put up to you, and I will come into your Congregation, and before ten thousand people deny all that I have written, and willingly submit to you; the Requests are; these.

Bright Stars
That whatsoever God did or thought from eternity, is discovered and made knowne to man, pag. 182. it is impossible that this should be

true unless man were infinite, Rom. 11. 33. 34. 35. Job 26. 14. Chap. 11. 7. 8. 9. 12. Isa. 40. 13. 14. 15. 1 Cor. 2. 16. hee that hath the minde of Christ is not, whilst hee is in this world perfect in knowledge, neither doth he know all things in such an Infinite manner as God doth, 1 Cor. 13. 12. Chap. 15. 52. 53.

First, That you would but bring me into that place where I may enjoy but one houres communion; with the spirit of that godly Priest, which made that booke that is so highly commended by you, but is dead as you say, above two hundred yeares agoe, that I may be Informed, convinced and converted by him, if man be God as both you and he doe say, Then is this possible and easie for you to accomplish, God is al wayes in communion with himself, and knows all things in himselfe, for all things are God, and are in God, neither is it possible that he should ever cease from his beeing, one and the same for ever;

Secondly, In all respects declare unto me, what is the present motion and universall frame of every Creature, that hath a being upon the face of the whole Earth, the Words of the Holy Spirit are; that all things are naked and open before him, with whom we have to doe. Shew me the way of an Eagle in the aire, the number of haire on thy head, and tell me how many measures of dust there is upon the face of the earth; how many sands upon the Sea shore, and the winde that bloweth upon the earth, which some affirme is God, tell me from whence comes it, and whether doth it goe? I say still that God knows all things, but I cannot yet see that the winds and the sea doe yeeld obedience to thee.

My third Request is this, tell me you that have obtained perfection, whether at all times, and in all estates and conditions whatsoever, you have and can have according to your will, presently at your commandement, all things that you stand in neede of, to free you from all poverty, sicknesse, or any other trouble, that doth here in this estate of your perfection, commonly befall you.

See Theologia
Germanica,
That God is
good, or to be
made good,
chap. 4. and yet
he is such a
good, as he is
neither this nor
that good, that
can be named
knowne or ma-
nifested, but is
also and above
all, pag. 19.
line 6.

Fourthly, shew me who it is, and how it is possible, by any meanes that can be thought of, or imagined by the heart of any deified man, to make God good, who is a being of Infinite goodnesse, last of all come and declare to me, where I shall be, and what I shall be, at all times, and in all places, whilst I have being in this World, doe you not know that some have undertaken to discover unto many, what shall befall them while they are in this World?

You say that God is such a thing as cannot be spoken or written, but of him who is the selfe same thing and knoweth it, *pag. 31. line last*, hee who is not God cannot say it, now you doe grant that he that is the thing can know it, and speake it, and none but hee, now shew me the man that will say that hee is God; I should be glad to see him, and talke with him, and I doe beleeve if I could but meete with such a one, that he would doe more good for me than all the men that ever I yet could see or meete with, God is not a shamed of himselfe, neither is he afraid of man, whose breath is in his nostrills, for wherein is he to be accounted of, be not ashamed of your Religion, if you be God what are you afraid of, you doe deliver your mindes in a corner, and are loath to speake that at one time, which you will impudently affirme at another.

And what is the Reason that you doe heare or preach at all, if the spirit of man be God, who doe you speake to, to your selves? life you say is one in all Creatures, then what is it that you doe declare, you will say, that you doe discover God by Preaching, why? thou art God, and so am I too, what canst thou discover, is there any thing besides God, nay, is not every thing that hath any life or being, God? dost thou Preach God, to God, why, hee is Infinite, in know-
ledge

ledge, what can you Reveale to him? what is the Reason that many of you doe keepe a babbling in private and publike, is not all this needlesse and to no purpose.

But you will say, that you cannot feede your bellies and cloathe your backs, and provide for your Families without this, you must doe something for a living; Answer, *The earth is the Lords and the fullnesse thereof*, Secondly, God stands in neede of none of these things, he is not, nor cannot be subject to hunger and want as we are, and besides all this Ile shew thee where thou dost bring another grosse contradiction and absurdity upon thy selfe *Germanica*, pag. 45. line the 7. you say, that he who is it, and knoweth it, cannot speake it, will you be your owne Judge in this, then doe but looke by the light of Reason, and you shall acknowledge the fallshood of these two, a forenamed.

First, There is a God, that is true, Secondly, there is but one God, that is true also, is it not? now give me leave to discover thy Familisticall Atheisme in this, if there be none of you that will deny this, that God is, and that there is not two but one, now how is it possible that either one or both of these should hold true, by thy confused confounded Description of God?

First, you say that he that is God can know it, say it and write of it, this is a truth and cannot be denied by any, that will acknowledge God, but how is this a truth? why thus, it is a truth if it be right in its originall, in its sense, and in its end, now take away any of these, and it ceaseth from being a truth under all considerations, truth in all these is God.

God is truths Originall, it came forth from God, *Joh. 16. 28. and 17. 8.* and was ever with God, *Chap. 17. 5. and 14. 24. Proverbs 8. 22. Joh. 1. 1. 2. and 3. 11.* the whole Scriptures doth witness to the truth of this, *Act. 14. 3. Joh. 8. 18. Act 15. 8. 1 Cor. 2. 1. 1 Joh. 5. 6. 1 Cor. 1. 6. 1 Tim. 6. 13. Joh. 7. 7. Act. 10. 43. Jere. 31. 34. Mich. 7. 18. Isa. 41.* Again, the true sense and meaning of truth, is not sensuall and carnall, but divine and Heavenly, *Tit. 1. 2. 2 Tim. 2. 13.* God is also all truth in its end, God is one in his end, as he is in beeing, *1 Cor. 8. 4. 5. 6. Ephes. 4. 4. 6. 1 Tim. 2. 5. Revel. 21. 6. Joh. 3. 33. Rom. 3. 4.*

1 Cor. 1. 9. 1 Thes. 5. 24. Heb. 6. 18. 1 Joh. 1. 9. and 5. 20. now that, that you say is true, but how? not from a false originall.

Though men by reason can discover, and speake that, that in many respects is true, yet if they seeke to make themselves, Reason, or any other, the Originall of truth, they then doe no longer speake it, but with-hold it in unrighteousnesse, as for an instance, or example, for a Familist, a Papist, or an Atheist to say that God is, or that there is one truth, which is God, now this saying is a truth, that is, so long as men hold it forth as the originall, but for any man to say that God is, and I am this God, Essentially he destroyes truth, and sets up false-hood.

Secondly, so long as truth, is kept to its own sense, and discovered according to its owne meaning, it abides one and the same, I speake now of it in reference to men, but when once a truth is spoken, and then a sense or meaning brought in, either by Men or Divells, such a sense as is according to reason, then is truth denied, and man separated.

Lastly, if truth doe not hold firme in its end, it is not then truth but error, now truth in it selfe cannot be changed into a lye, but men with-hold it, and mixe their own minde and reason with it, so that whereas it was truth in the first, its now false in the last, for a man to say that Jesus Christ is come in the flesh, and to speake it to an Antichristian Familisticall end, that he may by degrees allure and deceive, and so by speaking one truth, put of a hundred heresies, now judge what truth this can be, just as the Devill did to Christ, *Matt. 4.* Who did seeme to ground all upon a principle of truth, but to this end, that hee might overthrow him in the worke of Redemption.

Againe, you say that he that is it, and knoweth it, meaning God, cannot speake it, but if any desire to know it, let him expect untill he be the thing, now do but observe the contradictions that I draw forth from your owne principles, if the Spirit of man be God according to your many affirmations, then what sense or Reason is there in this expression, should God expect to be that which he is from Eternity, but He go another way to worke, with you.

You seem to hold forth thus much by this expression; first, That there is a condition wherein man is and may be, in which he is not God.

Secondly, Hee not being God in this estate, but having a desire to know God, hee must expect untill he himself be that God, that hee desires to know, now it is manifested plainly, that you say one thing now, and another anon, and doe not well know what to say, for it being a confused Religion that you plead for, I know no other way that you can have to plead for it, but in a way of confusion.

It is impossible for you, and altogether against all reason, both humane and divine, to goe about to maintaine order, by that that is confused and out of order, if you will but hearken to reason, I have by the light thereof sufficiently proved and discovered, the falshood and impossibility of maintaining, that opinion that you plead for, to be a truth, and of God, is it not impossible for any man, though never so great and mighty in carnall wisdom and Philosophicall understanding, to maintain a truth by a meer lye, to hold up a divine substance, by a meer shadow.

Again, If man be not God, as in truth he is not, not in these respects that we have spoken of, then shall hee never bee God, for it cannot stand with the nature of any thing in God, to be, and yet not to bee, thou doest to the understanding of the weakest capacity, plainly in all thy conclusions deny the very being of God, for, I reason much with you under the consideration of Atheisme, if there be any God at all, which you will not deny, then is it not possible that ever he should bee such a being as you describe him to be; you acknowledge nothing perfectly, neither God, man, nor devill, but with a compounded mixture of all together; deny Scripture both with heart and tongue, and yet seemingly, for feare, to allure, for profit, fashion, and custome, draw all things from the Word, and would make that a cloak for all your heresie, corruption, and outward filthinesse, and because the trueth of God can never be turned into a lye, God in his infinite and glorious being, overcome by the devillish oppositions, powers, and blasphemies of the devill and Antichrist, who would faine drive

all to this, to cause men to wonder at them, follow them, and acknowledge no other God, Christ, and Scripture, than themselves, and those words that doe proceed out of their mouthes.

Now because the truth doth vindicate it selfe from all such devillish interpretations, by inabling the Saints of the most high God, to goe forth in the power of the spirit, and to put to silence.

These seeming Angelicall subtle beasts, that would by their enchantments draw the whole world a wandering after them, therefore they blaspheme.

These are such as speak evil of those things which they know not, they would that all men should know, that none knows God but they, and under this notion, of their knowledge of God, they cease not continually to breathe out evils and blasphemies against him, whom in truth they never saw, and whatsoever they know by nature; as beasts which are without such a light of Reason, now in all those things which formerly they have known by the light of grace, and all things that they now know by the light of Reason, in all these, for want of a true and powerfull principle of grace, to overcome and master their own proud self-conceited imaginations of God and of all things, I say, that in all this they are most abominably corrupted and defiled, confused and so confounded, that their own words will, and are already come in as sufficient witnesses to judge and condemne them.

Jude 10, 12, 13. Then is the love of a Christian made manifest, when he doth feast his brethren, with all those sweet and glorious things that he hath received from God, but these men are clouds in such feasts of charity, who with one high elevated word or expression of God, will according to their power, turn all joy into sorrow, and all light into such a mysticall darknesse, that though it be so, yet knowing men shall be so deceived, that they shall take it to be the highest light and glory of all, these are they that feast with you without all feare, feeding themselves, for when wee aske them why they are so merry and joviall, they will answer that none have such a right to all things as they have; and whatsoever they doe, they doe

it without feare, either to God or men, there being no account to be given to God, they themselves being God, for one while they say that the spirit and life of all men are God: at another time they will say, that if any desire to know God, let him expect, and so indeed hee may expect long enough before he be what they themselves say they are.

These men doe preach and pray, feast, laugh, and talk, without feare of hell, sin, death, or damnation, for there is nothing that shall remain to eternity but, the God-head that is in all creatures. they doe feed themselves in two respects:

First, They feed their bellies; Secondly, they feed their fancies too, and they have many mens persons in admiration, because of these two advantages.

Againe, In pag. 52. line 6. Hee saith, *That perfect God and perfect man are one*: how can this bee? why thus, Man cannot be perfect unlesse he be God, and God is not perfect without man; so that perfect God, and perfect man, are one perfect God, what sense is there in all this, and what other conclusion can be drawn from these words? for, saith he, when man doth yeeld and give place to God, that then God himself there is man, and doe and leave undone whatsoever hee will.

Wherein observe that God cannot be man, untill man give place to God.

Secondly, That whatsoever work hee hath to doe, in that work he may bee disturbed and hindered by the opposition of man, so that if man will, then God shall bee true man, and work alone, and doe, and leave undone, whatsoever he will.

Thirdly, When man will yeeld, then God becomes that that he never was before, for God is not man, nor man God, whilst man is in rebellion, but when man doth submit and give place to God, then God becomes man, and works alone, and does all things, but it cannot bee till then.

Fourthly, How can this be? if the spirit of man bee God, then who must man yeeld and give place to? and upon what termes must it be done, must he give place to God? why, he himself is God, and must he give place to God, upon this condition that he may be deified? why, that by his own talk hee

See Theologia
Germanica, pa:
8. lin. 3. pag. 52.
lin. 7.

Theologia
Germanica, p.
78. lin. 4. and so
onward.

is already, now is it not a senselesse thing for a man that is already in *London*, to goe a hundred miles about that hee may come to it, will any man bee so void of reason, as to give me ten thousand pounds, that hee may quietly possesse his owne estate which he hath already quietly in his possession? He saith that there is no action but essence in God, that as God is goodnesse, light, love, truth and vertue, all is one essence in God, and that they cannot be brought into action.

Answer, Then wee must conclude thus much, that good knowledge, light, love, truth, and vertue in God, are not nor cannot be brought into action.

Let all the world that knows any thing judge of this, here bee two branches in this Doctrine; first, That there is no action, but essence in God, and this I deny, for these Reasons;

First, All things are in God, his essence comprehends and contains all things; *see pag. 2. lin. 1.* Now if there be nothing but essence in God, and yet all things are in him, then every creature is the divine and incomprehensible essence.

The second is, that if there be no action in God, then all creatures as they are in God, are without all life, beeing, and motion, *Ast. 17. Every creature doth live, move, and hath a being in God*, this is an absurd contradiction that they say. My second Reason is this:

All things in all heavenly, spirituall, and glorious respects, are the act of God alone, the creation, and preservation of all things in heaven and earth, are the act of God.

Secondly, A Christians Election, Redemption, Justification, and eternall union with, through, and by the Lord Jesus, is the glorious and unexpressible act of God.

O Christians, if it were not for this, where would your comfort and everlasting glory be? but you shall heare Antichrist in another language presently, *Chap. 29.* He doth now confute himselfe in such a manner that I need not to speak much concerning it, except it bee now and then a word, to helpe him, as I doe in all my writing, to make out his matter in plain English, hee saith, to God as God, it appertaineth that he lay himself open, know and love himselfe, and that hee manifest himself to himself, in himself.

Answer.

hast made mee to bee one of thine annointed ones, thou hast conferred an earthly Crown of glory upon mee, and committed a Kingdome to my charge. all the delights and glories of this world, are round about me, I am incompast in the midst thereof, (yet) who have I in earth, that I doe so highly prize and value in comparison of thee? Are not all the glories of this world as a heap of drosse in comparison of thee? is my life and kingdom so glorious in my eye as thou art? shall not my honour, glory, and outward greatnesse praise thee, *Psal. 108. 1.*

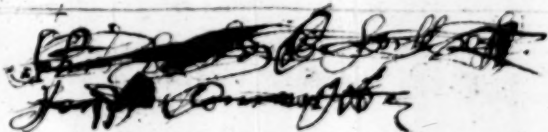
My second question is this, are not the members of Christ dear to you above all things in this world, next unto Jesus Christ, are you not willing to assist them upon all occasions, are you not willing in all your pompe and glory, to own a poore *Lazarus*, if Christ bee in him, for your Brother, are you not willing for their sakes, to doe much, to suffer and undergoe much, by contending for that Faith, which was once given, and cannot be given again?

My last question is this, is any thing more contrary to the inward temper and inclination of your spirits, then those Doctrines which doe not acknowledge Jesus Christ? are not these great enemies to you, and doe they not make great breaches in your spirits, is it any joy and pleasure to you to heare many able knowing persons, scoffe, and make a mock of Christ and him crucified, doe you not continually put up supplications to God, for these poore, falne, apostatized spirits, who once made Christ their chiefest joy, and would have been very contrary to them, that should have said but that of Christ, which they themselves speak now.

My Information is, concerning my particular judgement, and those that I plead against, and it is this, I present this to all you that feare God, whether *Presbyterians* or *Independents*, you that are for the Baptisme of Infants, or for the Baptising of Believers, to you all doe I present this, my information concerning those that I write against, is this, whilst wee are striving and contending about different opinions, many of which are things of indifferency, whilst wee about these are a striving and contending, the common and grand enemy of our peace, takes an advantage at these contentions, and vain janglings, and so makes this time, which is a time of disagreement and discord amongst the Saints to bee his opportunity to step in and rob you all, of all the sweet and pretious things of God, which are most sweet, and dear unto you, just as if two loving deare Brethren, should for a small matter fall out with one another, and in the mean time a common Theife, an enemy to them both, comes and cuts their throates, My Petition and humble request to you all is this:

I pray you for Jesus Christs sake, to except of this poore mite, that I have cast into your treasury, and to cover all infirmities with love, I hope I have spoken to the experiences of many of you, if this be a truth that I have written, then you know who is the Authour thereof, when you speak, saith our Saviour to his Disciples, it is not you that speak, but the spirit of your Father that speaketh in you: The person of the Lord Christ, is the Authour of all Truth, and if so, then receive this, if it bee a truth, not for my sake, but for your Saviours sake.

My second Request is this, assist mee I pray you, against this spirit, who would rejoyce in the totall overthrow and confusion of us all : *Hee that heareth you, saith our Saviour to his Disciples, heareth mee, and hee that heareth mee, heareth him that sent mee :* hee that is an enemy to Christ, cannot bee a friend to any of his Members ; venture life, and all for Christ, and whatsoever we part with, let us never either for fear or favour, let goe a particular crucified Jesus, of our selves wee can doe nothing, but through Christ we can doe all things, *2 Cor. 3. 5.*



FINIS.
